

SRI RAMA GITA



Chanting by
Swami Paramatmananda

Video by
Swami Bodhatmananda

Volume 2

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Verse 35 to 62



कदाचिदात्मा न मृतो न जायते
न क्षीयते नापि विवर्धतेऽनवः ।

निरस्तसर्वातिशयः सुखात्मकः
स्वयम्प्रभः सर्वगतोऽयमद्वयः ॥ ३५ ॥

*kadācidātmā na mṛto na jāyate
na kṣīyate nāpi vivardhate'navah
nirastasarvātiśayah sukḥātmakah
svayamprabhaḥ sarvagato'yamadvayah*

This Self is never born, never grows up, never decays, and never dies. It is not new; that is, it is most ancient, devoid of all attributes of the equipments. It is blissful, self-effulgent, all-pervading and one without a second. [Verse 35]

What is practical benefit of this Jnanam?

We have fundamental notion :

- I am Mortal, born with it, live it, grow with it, die with it = Samsara.
- Sense of Mortality brings sense of insecurity.
- Cling to mother's dress, hold to elders, children.
- Bayam = Insecurity = Samsara.
- Moksha = Freedom from insecurity.
- If Deha Abhimana is powerful, insecurity is instinctive.
- Person with assimilated teaching roars :
"I am immortal Atma".

Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire || 18 ||

The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

Gita :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ |
ajō nityaḥ śāśvatō'yam purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- Same idea here.
- **I am free from 6 modifications :**

“Shad Vikara Rahitaha – Nirvikara Svarupa Aham “

- 1) Asti – Potential existence
- 2) Jayate – Birth
- 3) Vardate – Growth
- 4) Viparinamate – Transformation

5) Apakshiyate – Decay, declension

6) Vinashyati – Death

- These are the conditions of Physical Body.
- During old Age, Physical dependence increases, will power goes down, Prarabda attacks fully.
- In young age, we can dodge Prarabda through Parihara.

a) Kadachit Atma Na Mrtaha Na Jayate :

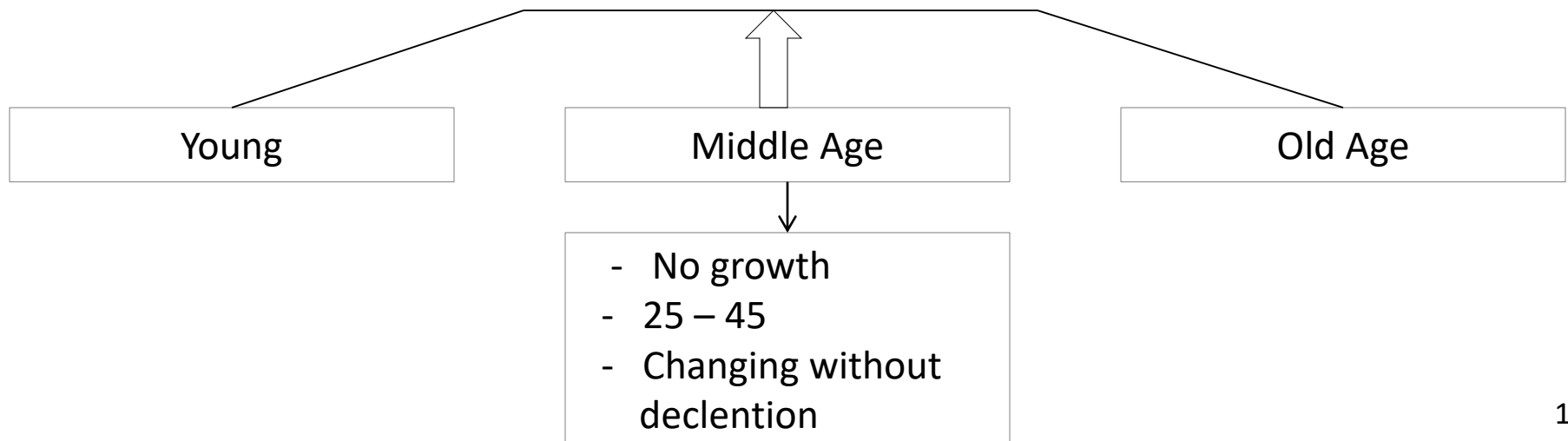
- I – Atma am never born, or subject to death.

b) Na Ksheyathe Na Api Vardate :

- No decay or Growth.

c) Anavaha :

- Purnaha, No transformation, metamorphosis, no growth.



d) 6th :

- Potential Existence, Garba Vasa, we add.

e) Nirasta Sarva Atishayaha :

- I – Atma am free from Gradations –No inferior-superior, Rich – Poor, Tall-Short, Small-Big Atma.
- Human have problems because of comparison, leads to jealousy, Samsara.

Gita :

विद्याविनयसम्पन्ने
ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च
पण्डिताः समदर्शिनः ॥ ५-१८ ॥

vidyāvinayasampannē
brāhmaṇē gavi hastini |
śuni caiva śvapākē ca
paṇḍitāḥ samadarśinaḥ || 5-18 ||

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

- Sanyasa taken to look at Universe without comparison.
- Differences are superior Nama, Rupa not worth dwelling upon.
- Qualitative, Quantitative, dimensional gradations.
- Nirasa – free from Gradations.
- I an absolutely relieved, no inferiority, superiority due to Money, position, name, fame, comfortable as I am.
- Mind not whipped by comparisons.

f) Sukham Atmakaha :

- Calm, relaxed, happy, contented. Nature of Atma which enjoys Ananda of Atma.

g) Svayam Prabhah :

- Self evident, Chaitanya Svarupa.

h) Sarvagataha :

- All pervading.
- Consciousness = Existent = All pervading = Mahavakya equation.

i) Advayaha :

- Non Dual.
- I am that Non Dual Consciousness.

एवंविधे ज्ञानमये सुखात्मके
कथं भवो दुःखमयः प्रतीयते ।
अज्ञानतोऽध्यासवशात्प्रकाशते
ज्ञाने विलीयेत विरोधतः क्षणात् ॥ ३६ ॥

*evamvidhe jñānamaye sukhātmake
katham bhavo duḥkhamayaḥ pratiyate
ajñānato 'dhyāśavaśāt prakāśate
jñāne viliyeta virodhataḥ kṣaṇāt*

In this pure Self, which is of the nature of pure Consciousness and infinite Bliss, how can one perceive a pain-ridden world of names and forms? It appears only because of the nonapprehension (of the Self) and consequent misapprehensions (of the body-mind-intellect equipments). When Knowledge (realization) takes place, ignorance disappears instantaneously, it being contrary to Knowledge. [Verse 36]

- If I am all pervading Consciousness like light or space, how can I be polluted, contaminated, affected by Samsara?
- Space not affected by any event.

Answer :

Example :

- Mirage water experienced in dry desert and deer runs after it, becomes tired and dies.
- We are running life long after peace from the world, which eludes us.
- Peace receding all the time because of delusive perception.
- Samsara because of Agyanam and Adhyasa.

a) Dukhamayah Prabhava Katham Prathiyate?

- Bava = Samsara.
- How does Samsara full of sorrow, pain, conflict, appear, affect Atma.
- Mental tension, anxiety, insecurity, fear, how it affects me, Atma, All pervading like space?

b) Jnana Svarupam Chaitanyam is embodiment of Pure Consciousness, Sukha Svarupam.

- This is my Nature.
- Samsara should not be there but experienced Universally – How?

Answer :

- Aberration in our perception, optical illusion.
- **Example :**
 - a) Fast moving earth appears stationary.
 - b) Non-Rising Sun appears Rising.
 - c) Non Samsari appears Samsari.

c) Agyana Vashat Adhyasa Prakashate :

- Because of erroneous perception, due to Ignorance.
- I am not bound but I think I am bound.

- **Example :**

- I. Coin pressed in forehead and taken out appears to be there and person keeps on hitting his head in a Game.

- II. **Phantom limb syndrome :**

- After limb is taken out, person feels itch

d) Jnane Vilayate :

- Goes by Shastric Mirror.
- Eyes can't see my forehead.
- Samsara doesn't go but dissolves. Why?

e) Virodataha Jnanam :

- Jnanam only enemy of Agyanam and Adhyasa.
- How long will it take?
- Till you see Shastra mirror properly.

f) Kshanam :

- Instantaneous.



यदन्यदन्यत्र विभाव्यते भ्रमा-
 दध्यासमित्याहुरमुं विपश्चितः ।
 असर्पभूतेऽहिविभावनं यथा
 रज्ज्वादिके तद्वदपीश्वरे जगत् ॥ ३७ ॥

*yadanyadanyatra vibhāvyate bhramā –
 dadhyāsamityāhuraṃ vipaścitaḥ
 asarpabhūte’hivibhāvanam yathā
 rajjvādike tadvadapīśvare jagat*

To perceive a thing to be something other than itself and to recognize the thing to be only what you perceive it to be is called by the wise the phenomenon of superimposition. Just as in the rope, which has no serpent, we see the serpent only, so to we see the world of plurality (superimposed) upon the Lord. [Verse 37]

What is Adhyasa?

- Seeing non-existent thing upon wrong locus because of ignorance as though it is existent is Adhyasa.

Atma	Samsara
Desert Land	Mirage Water

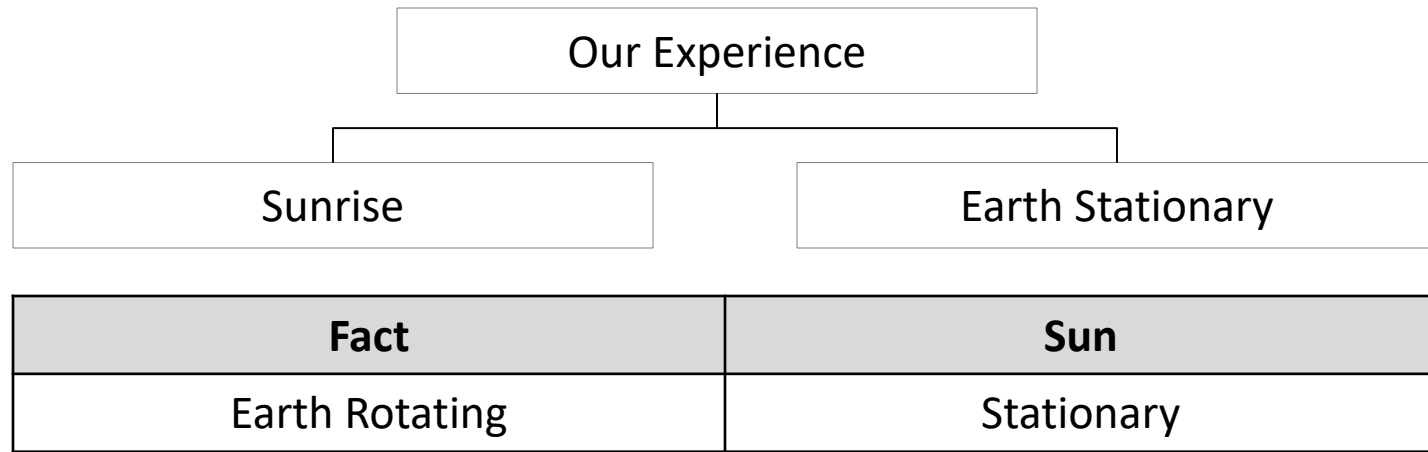
a) Anyatu Anyatra Bramat Vibavyate :

- On wrong locus, dry desert land seeing Mirage.
- Like non-existent Snake seen on Rope.
- Appears because of optical illusion.

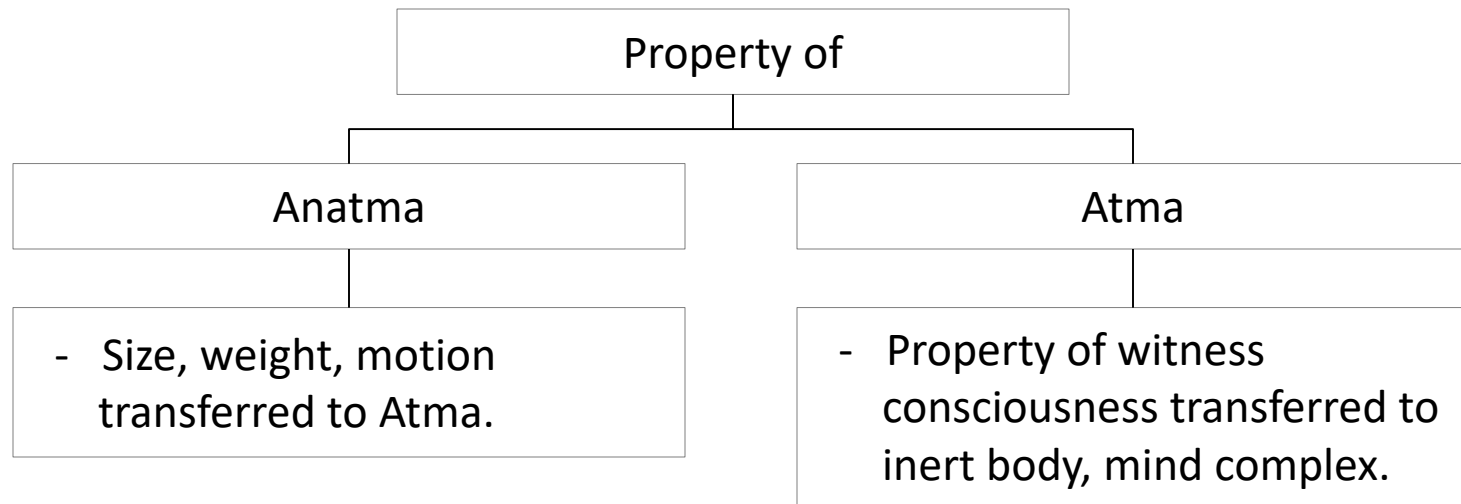
b) Anena Iti Aha :

- Erroneous perception, misconception, superimposition.
- By Baga Tyaga Lakshana we come to know our Real Nature is Consciousness principle which is identical with all pervading Consciousness known as Brahman.
- Our Experience is opposite.
- I am Body - Mind complex, limited individual.

Example :



- Reason for illusory experience is “Adhyasa”.
- Movement belongs to Earth.
- In opposite direction, we transfer movement to Sun.
- Property transference called Adhyasa, common Universal Phenomenon.



- False transference is called Adhyasa.

Rope – Snake	Rope
- Size, shape, motion, shiny, location surface transferred to rope.	- Existence transferred to false snake.

- Even after knowing, experience of Sunrise continues.
- Knowledge does not bring about experiential change but only cognitive change.
- Sunrise experience was, is.
- Similarly, I am an individual living in Singapore continues.
- What is cognitive change?

- Knowing, Understanding, experience is not a fact.
- Validity of experience goes away, negated like Dream experience.
- I continue to experience localisation but I know I am all pervading Chaitanyam called Brahman.
- There was misconception which is negated by Knowledge.
- Negation of Misconception is called cognitive change.
- Vedanta brings about cognitive transformation, not experiential transformation.
- Moksha requires only cognitive transformation.
- Therefore, Jnanat Eva Kaivalyam, only change in Understanding.

b) Yadasya Anyatra Vibayate..

- Brahma Adhyasam Iti Aaha Vipashchita.
- Because of Brama, confusion, property of one falsely appears on another.
- This transference of property is called Adhyasa - By the wise.
- Asarpa Buthe... Yatha Vibavam.
- Object Non Snake like Rope, Mala, crack on earth, Asarpam Branthi, taken as Snake.
- Non existent properties of Snake transferred to Rope.
- Upon Non Snake, Vibhavanam, imagination, false transference, Aberration, Visualisation, erroneous perception

c) Vibavanam Aahihi :

- Imagination of Snake.
- Snakeness non existent on a Rope.
- I superimpose non existent like Motion on stationary Sun, I transfer.
- East to West motion of Sun is transferred from West to East motion of Earth.
- Universal mistake successfully perpetuated.
- We read about Sunrise, Sunset in paper but know it never Rises, Sets.
- Jnani sees World, division, experiences finitude, travel, speaks, eats, walks.
- Has cognitive transformation.
- All feelings based on transference of Anatma, attribute upon 'I' – Atma.
- I – Atma don't talk, walk, travel.
- No Pashyan, Sarnvan, Gachhan.
- Cognitive change, intellectual transformation.
- This is required and accomplished through Vedanta.

d) Asarpa Buta Hi Vibavanam :

- Non Snake = Rope.

e) Rajadike Asarpa Bute :

- Like seeing Snakeness upon any Non Snake like Rope.
- Similarly upon Ishvara – Atma, there is transferred attribute which is Jagat, Body, Mind.
- Worldliness is superimposed upon Non World Brahman.

विकल्पमायारहिते चिदात्मके-

सहङ्कार एष प्रथमः प्रकल्पितः ।

अध्यास एवात्मनि सर्वकारणे

निरामये ब्रह्मणि केवले परे ॥ ३८ ॥

*vikalpamāyārahite cidātmake –
'haṅkāra eṣa prathamah prakalpitaḥ
adhyāsa evātmani sarvakāraṇe
nirāmaye brahmaṇi kevale pare*

In Brahman, which is untouched by the projections of Maya – in that pure Consciousness, ever pure, first arises an egocentric self-consciousness. This is a mere superimposition upon the Self. [Verse 38]

Adhyasa – 2 Types :

Prathama	Dvitiya
<ul style="list-style-type: none"> - Substance Anatma Dharmi Adhyasa. - 1st stage – I am when I wake up from sleep, Prathamika Adhyasa, Ahamkara Adhyasa. - Birth of Ego is technical name for Prathamika Adhyasa, substance superimposition. 	<ul style="list-style-type: none"> - Property – attribute Anatma Dharma Adhyasa. - 2nd State – Properties of Sthula, Sukshma, Karana Shariram, attributes superimposed on I am, Primary Adhyasa. - Colour comes with substance cloth. - Property nonseparable from substance. - Only when attributes are superimposed. - Every attribute a problem.

Prathama	Dvitiya
<ul style="list-style-type: none"> - “I am” is the tragedy seed sown. - Putting 3 substances / Sharirams, I start to say I am. - I am is called ego. - Verse 38 	<ul style="list-style-type: none"> - I am Male / Female / Human being belongs to Sthula Shariram. - I am angry, nobody loves me, craving for enquiry, nobody asking about my headache, attributes of emotionally thirsty mind, I am depressed, attribute of superimposed Dharma Adhyasa. - What you add after I am is Dharma Adhyasa, secondary Adhyasa, Dvitiya Adhyasa. - With secondary Adhyasa alone, Samsara begins. - Complaints based on secondary Adhyasa. - Every Adjective you add, title, degree you add... - All have MS – Maha Samsari degree at birth. - As long as primary Adhyasa is there, secondary Adhyasa will come. - All this will be there till cognitive transformation takes place. - It will take place only if you study Vedanta Systematically.

a) Eshaha Ahamkara Prathama Adhyasa :

- This Ego which expresses as I am - Is Prathama Adhyasa, Primary Adhyasa, transference based superimposition.
- On what?

b) Prakalpitaha Chidatmani :

- Imagined upon Reality – Sakshi Chaitanyam.
- What type of Sakshi Chaitanyam?

c) Vikalpa Maya Rahita Chaitanyam :

- Totally free from Maya and its products.

Maya	Vikalpa
Karanam	Karyam

- Visualised, imagined upon Karya Karana Rahita / Vilakshana Chaitanyam.
- What type of Chaitanyam?

d) Sarva Karane Atmani :

- Your innermost essence, Ultimate substratum, Adhishtanam.

e) Nirmaye :

- Free from Ego and problems of Ego.
- Free from both Anatma and Anatma Dharma.

f) Amaya Samsara :

- Disease, problem.

g) Nir Amaya :

- Free from Samsara.

h) Brahmani :

- Really infinite in Nature.
- I am not in Singapore.
- Singapore is in Me – Chaitanya Atma.

i) Kevale :

- Without 2nd Non-dual Reality.

j) Pare :

- Absolute Principle.
- Desha + Kala + Vastu Parichinna Shunyam.
- Free from Time, Space, attributes.
- Upon Real I – 1st Ego – I am is superimposed and later Samsara. How?



इच्छादिरागादि सुखादिधर्मिकाः
 सदा धियः संसृतिहेतवः परे ।
 यस्मात्प्रसुप्तौ तदभावतः परः
 सुखस्वरूपेण विभाव्यते हि नः ॥ ३९ ॥

*icchādirāgādi sukhādidharmikāḥ
 sadā dhiyaḥ saṁsṛtihetavaḥ pare
 yasmātprasuptau tadabhāvataḥ paraḥ
 sukhasvarūpeṇa vibhāvyate hi naḥ*

The endless desires, the innumerable attachments, the varieties of pleasure are all the various conditions of the intellect and are the causes of samsara that always appear in the supreme Self. They belong to the intellect only, since they are absent in the state of deep sleep when the intellect is absent; at that time we experience the Self, which is of blissful nature. [Verse 39]

Avitiya Adhyasa :

- Secondary superimposition.

a) Pare Dhiyaha Kalpitaha :

- Varieties of emotions and experiences are imagined, thrown upon Atma, which is free from all emotions.
- All experiences are in form of thought.
- Thought is property of Mind, not Atma.
- Mind = Anatma, Sukshma Shariram.

= Depression, Jealousy, Temporary Pleasure, Different thought patterns.

- All transferred to ever free, thoughtless Atma.

Dhiyaha :

- Thought, Pare Kalpita – thrown upon, Sada - All the time.
- All the time I say I am Angry, not my Mind is Angry.
- Same mistake committed in Dream state also.

Example :

- Problems of hero, heroine taken upon Seer and I shed tears.
- Bhagavans Movie – Janma to Janma. We don't know how to switch off Movie.
- If voluntarily switched on, off, Movie entertainment, otherwise tragedy.
- Example : Car horn
 - Gadgets wonderful if we have control over switch board.
- What is wrong if I transfer attributes?
- That is called Samsara.

b) Samsruti Hetavaha :

- All thoughts taken to myself as my Nature, becomes cause of Samsara. Why?

c) Ichhadi :

- Kama – Desire.

d) Raagadhi :

- Attachment.

e) Sukhadi :

- Pleasure, etc...Pain, Anger...

Attachment	Desire
For objects possessed	For objects I don't possess

- Both cause pain.
- In Sleep, Mind not functional, free from emotional problems, temporary, incidental.
- Attributes come and go, not my Nature.

f) Yasmat Prasuktav Tat Abavaha :

- Prasukta – Deep sleep, Dreamless sleep.
- Since they are absent in Deep sleep.
- In Nidra Avasta, Tad Abavaha.
- How you know they are absent?

g) Sukham Svarupaha Paraha Vibavyate :

- Because of their absence, we experience ourselves as the happiest one.
- Vibavyate – clearly experienced.

Paraha :

- Real I, Problem free I, superimposition free I is Really experienced in Sleep.
- Therefore, all emotional problems not my problem.
- Based on these, never say I am Samsari.
- All pain is added to me, superimposed upon me and I become miserable.
- Why emotions not my intrinsic Nature?
- In sleep it is not there.
- If you say I am Samsari, it is cognitive mistake like saying Sun is rising and setting. It is such a mistake.

अनाद्यविद्योद्भवबुद्धिबिम्बितो
जीवः प्रकाशोऽयमितीर्यते चितः
आत्माधियः साक्षितया पृथक् स्थितो
बुद्ध्यापरिच्छिन्नपरः स एव हि ॥ ४० ॥

*anādyavidyodbhavabuddhibimbīto
jīvaḥ prakāśo'yamitīryate citāḥ
ātmā dhiyaḥ sakṣitayā prthak sthito
buddhyāparicchinna paraḥ sa eva hi*

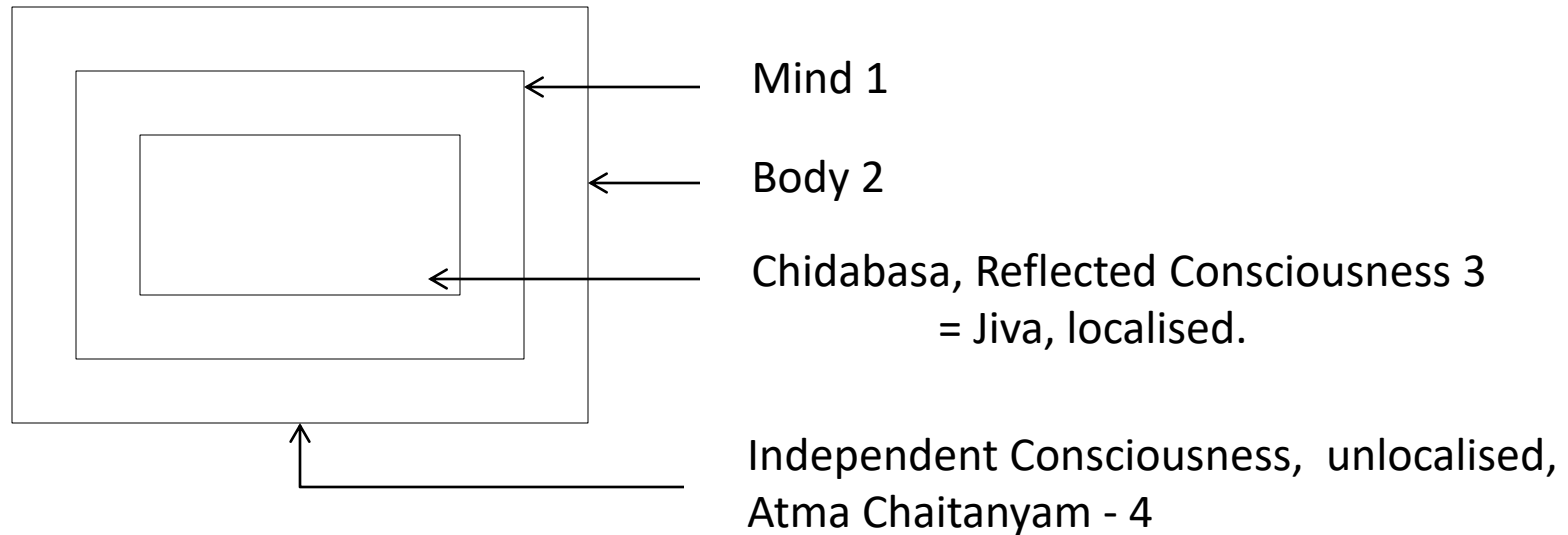
The light of pure Consciousness reflected in the intellect, which is born out of beginningless ignorance, is called Jiva, the individualized ego. The Self as a mere witness ever revels as separate from the intellect. That which is thus not conditioned by thoughts is, indeed, the Paramatman, the supreme Self. [Verse 40]

- How am I pure unlocalised Consciousness and Vyavahara is conducted by Body-Mind inert complex?
- I am uninvolved Consciousness and in my presence, Body Mind Complex does all actions.

Example :

- In presence of Sun, people active, when Sun sets, Vyavahara comes down.
- No action belongs to Sun.
- By themselves Body Mind complex inert, can't do deliberate, thoughtful activity.
- I bless Body Mind Complex with my Reflection by my mere presence.
- Reflection automatic in Mirror, not will based, deliberate action.

- Chidabasa formed in Body Mind mirror, then Body Mind sentient.
- Chidabasa formed in matter Body Mind complex is called Jiva = Localised Reflection of Consciousness.
- It is not Body or Mind but Reflection.



- Jiva travels from Singapore to America when Reflected Mind travels, Bhuloka to Svarga Loka.

Anubhuti Prakasa – By Vidyaranya :

- Chaitanya Pratibimba, Chit Abhasa Loka Sanchari Bavati.

a) Ayam Chitaha Prakashaha :

- Prakashaha – Pratibimba, Reflection.
- Body – inert bundle of chemicals.

- We can feel sentient life because of mysterious entity called Atma pervading it.
- Live or Dead body inferred because of presence or absence of function.
- Life = Chaitanya Pratibimba formed in inert bundle of chemicals, intimately felt.

b) Iryate Jivaha :

- Called Jiva.
- Sunlight Reflected in Mirror will travel wherever Mirror goes.
- Sun stationary, Pratibimba travels.
- Where is Reflection formed?

c) Buddhitayaha :

- In the Mind which represents Sharira Trayam.

Aikyam	4 factors - 3 Shariram + 1 Reflected Consciousness
<ul style="list-style-type: none"> - Satyam - Only from Paramartika Drishti. 	<ul style="list-style-type: none"> - Mithya, from Paramarthika Drishti.

- If Satya Mithya Bheda is not remembered, Vedanta will not work.
- There is Bheda from Vyavaharika Drishti which we accept, hence start class with Prayer.
- From Paramartika Drishti we have to downplay Vyavaharika Bheda.

- After waking up, dream has to be downplayed.
- How should we assimilate Aikyam?
- Don't mix Vyavaharika + Paramartika and get confused.
- Jiva different from Ishvara.
- Parichinna Jiva travels from one Loka to another, not Original Consciousness.

a) Jiva – Definition :

- Anaadi Avidya Udbava Buddhi Bimbita Jiva – Chitaha Ayam Prakasha Jnanaha Iti Ishyate.

How mind comes into being?

- Mind born out of Maya, matter.
- Jiva is Consciousness reflected in Mind which is born out of Maya and which Maya is beginningless, Anaadi.
- Jiva will travel but you are not Reflected Consciousness but Original Consciousness.
- Don't mistake yourself to be Reflected Consciousness.
- While dropping 4 factors and claiming Original Consciousness as my nature, what happens in the mind of Listener?
- Jiva is Reflected Consciousness born out of Original Consciousness.

b) Buddhi Bimbitaha :

- For Reflection, Buddhi is required, finite Sukshma Shariram.
- How did mind come?

c) Anaadi Avidya Udbavaha :

- Mind born out of beginningless Maya.
- Anaadi Maya is matter in Nature, inert, Mind also matter, inert.
- In material mind, Original Consciousness is Reflected.
- Material Mind becomes like sentient Mind.
- Live Mind = Jiva Mind and Reflection goes from Loka to Loka.

Gita :

ममैवांशो जीवल्लोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥ १५-७ ॥

mamaivāṃśō jīvalōkē
jīvabhūtaḥ sanātanaḥ |
manaḥṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati || 15-7 ||

An eternal portion of Myself, having become a living soul in the world of life, abiding in prakṛti, draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

- Amsha = Pratibimba
- Never claim yourself as Jiva Pratibimba but Original Consciousness without travel.
- Everything travels in me – Atma, Original Consciousness.

d) Dhiyaha Sakshitayaha Pritak Chitaha :

- Original Consciousness is not in the intellect, it is distinct from the Mind.
- Reflected Consciousness alone is in the Mind.
- Reflected face in Mirror, reflection subject to problems depending on condition of Mirror.
- Mirror shaken, Reflected face shakes.
- Original face unaffected.
- Claim Original Consciousness as yourself.

e) Atma Dhiyah Saksitaya Pritak Chitaha :

- In Atma, no physical distance between Mind and Atma.
- Prithak means not away here but distinct from Mind. How do I remain?

f) Sakshitaya :

- As witness of Mind.
- Sakshi lends Reflected Consciousness to Mind.
- My sentiency falls on Mind.
- Because of me alone, Mind has become alive, is Sakshitvam.
- This Sakshi is Budhya Aparichinnaha.
- I, Original Consciousness am not limited by dimensions of the Body-Mind unlike Reflection.

- Reflection always confined to Reflected Mind.

Reflected Medium	Reflection	Original
Localised	Localised	Locationless

- I – Consciousness am not limited by boundaries of Body + Mind, Reflected Medium's.
- I am distinctly different.

Sushupti :

- Mind destroyed, Reflection destroyed, no more feel individuality, I am father goes away, transactions end.
- Every transaction requires individuality.
- I continue to survive as Original Consciousness without any transactions, Avyavaharam.
- Transactions require Reflected Consciousness + Mind.
- I am free from transactions but am not destroyed.
- To say I am transaction free Original Consciousness requires Mind.
- I exist = Brahman = Original Nature.
- I remain as Original Consciousness without transaction, Real Nature, Paramartikam.

Yoga	Vedanta
- Sit in Nirvikalpaka Samadhi.	<ul style="list-style-type: none"> - Transactions belong to Reflected Consciousness – Vesham. - Up and downs don't belong to Original Consciousness. - Convert life into Drama.

Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- I am Asanga Atma – ever remembered. Then Movie/Drama fun, otherwise tragedy if Role mixed up in the middle.

g) Bodhya Apari Chinnaha, Paraha :

- Paraha – transcend Body-Mind + Chidabasa.
- Absolute Atma I am.

h) Saha Eva :

- That Atma you are.

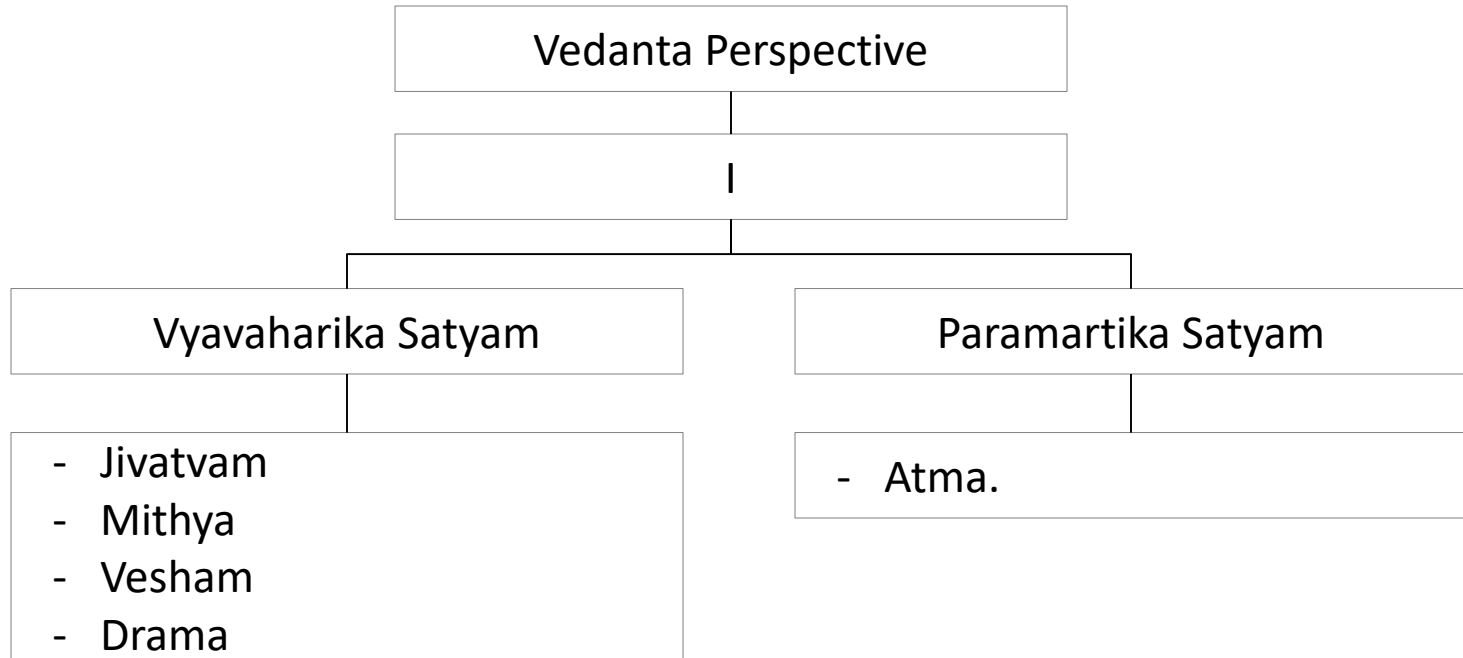


चिद्बिम्बसाक्ष्यात्मधियां प्रसङ्गत-
 स्त्वेकत्र वासादनलाक्तलोहवत् ।
 अन्योन्यमध्यासवशात्प्रतीयते
 जडाजडत्वं च चिदात्मचेतसोः ॥ ४१ ॥

*cidbimbasākṣyātmadhiyām prasaṅgata –
 stvekatra vāsādanalāktalohavat
 anyonyamadhyasavāśātprutīyate
 jadājadatvam ca cidātmacetasoḥ*

Consciousness of the Self and the inertness of the intellect, due to their mutual proximity, get mutually superimposed, just as iron pieces glow in the fire. The product is the intelligent ego, a product of illusion. [Verse 41]

- Need not change profession, Ashrama, transaction.



Upadesa Sahasri :

- Valmiki Ramayana, Rama forgot his Avatara Role.
- Brahmaji appears and takes him to Vaikunta, green room.
- Only reclaim your Glory here.

a) Prasangam :

- Mixed up, Anyonya Adhyasa, Tadatmyam of Chit – Bimba – Sakshyatama Dhiyam.

b) Chit Bimba :

- Reflected Consciousness – Jivatvam Mithya.

Samyatma :

- Original Consciousness – Atma Satyam.

Dhihi :

- Reflected Mind – Mind.
- Satyanrutam – Got mixed up.

c) Ekatra Vashat :

- Because of their proximity.

Example :

- Anala Akta Lohavat.

Anala	Akta	Lohavat
<ul style="list-style-type: none"> - Fire - Heat + Light transferred. - Glows 	<ul style="list-style-type: none"> - Pervading 	<ul style="list-style-type: none"> - Ironball - Cold – incandescent - Becomes nature of red hot ball.

- Because of Proximity, attribute transferred (Anyonya Adhyasa).

Example :

I) Sun Rise – setting.

- Movement of Earth transferred to Sun.

II) Madras has come in Train

- Train movement transferred to Madras.

III) Where does this Road go?

- I go – transferred to Road knowingly using expressions is fine.

IV) Iron ball associated with Fire.

- Similarly we say conscious Body, Consciousness taken as attribute of Body.
- Body never conscious, Consciousness is distinct from Body.

d) Anonya Adhyasa Vashat Dhiyate :

- This misconception happens because of mutual confusion (Anyonya).
- Adhyasa – transference, Vashat – appears.
- Transference of Atma – Anatma is Mutual, 2 way traffic.

I) Atma to Anatma :

Anatma	Atma
<ul style="list-style-type: none">- Body- Insentient	<ul style="list-style-type: none">- Sentient

- We transfer sentiency to Body and think Body is sentient itself.
- Chit transferred from Atma to Anatma.
- Body exists, existence from Atma transferred to Body.
- Existence is a separate entity, transferred to Body, Anatma.
- Dream tigers existence borrowed from Waker.
- Waker gives Existence to Dream Tiger.
- Waker gives Consciousness to Dream.
- When Waker wakes up, Dream Tiger looses Consciousness and Existence.
- I – Atma lend sentiency and Existence to Anatma.
- 1st transference is Sat Chit from Atma to Anatma Body-Mind Complex.

II) Anatma to Atma :

- Body is born, we think Consciousness is born.
- We talk of arrival of Consciousness as an event.

Scientist :

- Life originates after Matter.

- Matter soup existed before, then Life – Consciousness emerged.
- Disappearance of Conscious person is wrong expression.
- Arrival and Departure of Anatma transferred to Consciousness.
- Similarly limitations of Body, Mind attributed to Consciousness.
- We think Consciousness is located in the Body, there are many bodies, plurality transferred to Consciousness.
- Limitations, Modifications, Plurality of attributes of Anatma transferred to Atma.
- Messing up is complete.

e) Chidatma Chetaso Jadam Ajadatvam Pratiyate :

Chidatma	Chetas
- Atma	- Mind - Anatma

- Jada – Ajadatvam = Sentiency + Insentiency.
- I am Consciousness, I am not localised, I am all pervading Consciousness.
- Mahavakya Vichara which comes under Sravanam, Mananam, concluded here in this verse.

गुरोः सकाशादपि वेदवाक्यतः
सञ्जातविद्यानुभवो निरीक्ष्य तम् ।
स्वात्मानमात्मस्थमुपाधिवर्जितं
त्यजेदशेषं जडमात्मगोचरम् ॥ ४२ ॥

*guroḥ sakāśādapi vedavākyaṭaḥ
sanjātavidyānubhavo nirikṣya tam
svātmānamātmasthamupādhivarjitam
tyajedaśeṣam jadamātmagocaram*

When, through the grace of the guru, and also by deep contemplation upon the suggested implications of the great Vedic statements, the direct experience of Brahman is gained, the individual comes to “see,” in his own heart, the pure Self, which is devoid of all conditionings. Therefore, let him give up the entire inert world perceived through the sense organs. [Verse 42]

- Vedanta prescribing only perspective change based on knowledge given by Vedanta.
- Change attitude towards myself and the World.
- If I am Body-Mind, Reflected Consciousness and World can persecute me.
- If I am Body, Life no more under my control.

Body controlled by 3 factors :

- Desha, Kala, Prarabdha.
- Never free Person.
- Desha determines colour of skin, Kala – Old age, Prarabdha brings effects of Rahu, Ketu.

- Only thought I have in the Body is utter helplessness.
- To claim freedom, I can only claim as Atma.
- Atma unaffected by Desha, Kala, Prarabdha.
- Jnani suffers other persons sufferings.
- Jnani has to go through conditions of sympathy, compassion, empathy.
- From standpoint of Body + Mind, can never be 100% free.
- Only as Atma can claim freedom.
- As Atma can challenge the World.
- We have orientation developed through many Janmas.
- Therefore, Sravanam, Mananam, Nididhyasanam is a long process.
- Jnana Nishta Abhyasa, life long process.

a) Guroho Sakashat Api :

- Receiving teaching from Guru.

b) Sanjata Vidya Anubava :

- Knowledge has to arise in the Mind.
- I am mixture of Nitya Atma and Anitya Shariram.
- I am Body, I have Atma as a 3rd person.
- I am Mortal, My Atma is immortal – wrong expression.

- I am Atma, Body is Mortal is Natural process, not a tragedy.
- In every experience, in the back of the Mind, Thambura Sruti... should go on... Aham Asanga, Nitya, Budaha, Shuddaha, Mukta, Sanchita – Agami – Prarabda Rahitaha.

Aparokshatvam :

- Never use Atma as 3rd person.
- Convert it into 1st person singular.

Not say :

- Consciousness is all pervading.
- Consciousness pervades Body.

Say :

- I am all pervading.
- I pervade Body – Mind complex.
- This conviction is called Anubavaha Aparokshata.
- When problems in family, business... require extra practice of Nididhyasanam.

Iron :

Sanyasi	Grihasta
<ul style="list-style-type: none"> - Has time for Nididhyasanam - Doesn't require 	<ul style="list-style-type: none"> - No time for Nididhyasanam - Requires

- Can't do Nididhyasanam by proxy like in Navrathri, Devi Mahatmya Parayanam.
- Call priest and offer Dakshina.
- **Karma Khanda** : Proxy possible
- **Jnana Khanda** : Proxy not possible.
- Guru can't do for Sishya.
- **Nididhyasanam** : Sishya Instead of saying I am the Body, says I am in the Body.

Gita :

सर्वकर्माणि मनसा
संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही
नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

sarvakarmāṇi manasā
sannyasyastē sukhaṃ vaśī |
navadvārē purē dēhī
naiva kurvanna kārayan ||5-13||

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

c) Svatmanam :

- Atma has Sthanam – Residence.
- Here Atma is Body – Mind complex.
- Atmasthanam = Sharirasthanam.
- I reside in temporary Sthula, Sukshma, Karana Shariram and Prapancha.

d) Upadhi Varjitam :

- I survive even after Body goes away.
- I am free from all relationships with the Body.
- I am in the Body but not related to the Body or connected to the Body.
- Space in the Pot, not connected to the Pot.
- Pot goes away, space remains the same.
- Water connected to Pot – Pot breaks, Water goes away.
- I am the Space like Consciousness in the Body but not linked to the Body.
- Residing in the Body, holding such a Body, I am not connected to the Body.

e) Atma Agocharam Jadam :

- Jadam seen, perceived by oneself.
- Atma not seen, Agocharam.
- Only understand Atma.

f) Jadam Tyajet :

- Give up relationship with Shariram and claim Atma.
- I – Original Consciousness alone is the Absolute Reality.
- I am all pervading like Akasha, not confined to Body.
- 3 Sharirams + 3 Prapanchas are lower order of Reality.
- Whatever happens in that plane is not under my control.

Vyavaharika	Paramartika
<ul style="list-style-type: none"> - Things controlled by Desha, Kala, Karma. - Freewill is one of the minor controlling factors. - Freewill can't control at individual or cosmic level. 	<ul style="list-style-type: none"> - I am Atma, beyond control of Desha, Kala, Karma. - Svatantram.

- Ideal use of freewill = To know, I am not affected by Vyavaharika events.
- Use freewill only in the field of Knowledge, to know whatever happens in Vyavahara does not affect my higher Nature.
- Affects refugee camp, shelter.
- Dwell on higher Nature when problems in Vyavaharika field.

Example :

Sugriva	Wali
<ul style="list-style-type: none"> - Runs to Rishya Mukha Parvata (Atma). - Vali can't enter. <p>Gita : Chapter 6</p> <ul style="list-style-type: none"> - Atma Samstham mana kritva... 	<ul style="list-style-type: none"> - Prarabda chasing us. - Learn to abide in Paramartika I.

Gita :

शनैः शनैरुपरमेद्
बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

śanaiḥ śanairuparamēd
buddhyā dhṛtigrhītayā ।
ātmasaṁsthaṁ manaḥ kṛtvā
na kiñcidapi cintayēt ॥ 6-25 ॥

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

- Nididhyasanam is dwelling in Teaching so that we will get habituated in remaining in higher Nature.

Vivekachudamani :

- Nididhyasanam is dwelling on teaching through repeated hearing, reading, writing, teaching, discussion with students called Samadhi Abhyasa (also known as Vedantic Meditation for Assimilation).
- Need to give Quality time.
- Only through Nididhyasanam, assimilation is possible.
- Nididhyasanam works only if Sravanam and Mananam done systematically.
- With systematic study get 2 fold convictions.

I) Consciousness part only my Real Nature.

- Anatma part is temporary shell over which I don't have over attachment.
- I am mixture of Atma and Anatma.
- Atma alone my real Nature, conviction comes.

- What is job in Nididhyasanam?
- Jadam Asesham Tyajet.
- Drop obsession with inert Body, Mind complex (Anatma), which includes Relations and possessions.
- Asangatah.
- Give up worry on Anatma, not become irresponsible.
- Performance of Duty does not mean one should worry.
- Worry is because of attachment.
- Give up obsession, worry will go away.
- Worry less duty is benefit of Nididhyasanam.
- Jnani = Responsible person.

Anatma Definition :

- Beginning from Body to World – Gocharam, object of Consciousness, Drishya Prapancha (World, Body, Mind).
- Handle them, don't be obsessed with them.
- Sit in Meditation, Mind should easily withdraw from Anatma.
- Otherwise, worries will constantly occupy Mind.
- When Mind is free, object of attachment – friends, business, children, parents, enter the Mind without permission and occupies my Mind.
- Clear encroachment without permission.
- You ask them to go away, they remain... this is called obsession.
- Giving up this requires practice for Janmas.



प्रकाशरूपोऽहमजोऽहमद्वयो-
ऽसकृद्विभातोऽहमतीव निर्मलः ।
विशुद्धविज्ञानघनो निरामयः
सम्पूर्ण आनन्दमयोऽहमक्रियः ॥ ४३ ॥

*prakāśarupo 'hamajo 'hamadvayo –
'sakṛdvibhāto 'hamatīva nirmalaḥ
viśuddhavijñānaghano nirāmayah
sampūrṇa ānandamayo 'hamakriyah*

I am self-effulgent. I am unborn. I am the One without a second. I am the ever-resplendent light of Consciousness. I am extremely pure, the uncontaminated mass of pure Consciousness. I am holy, infinite, blissful, and actionless. [Verse 43]

Principle of Nididhyasanam :

- Whatever object, Mind dwells on more time, will become more Real for me.
- Out of Mind / sight, less Real.

Example :

- Sister in London, no interaction, Unreal as far as emotions are concerned.
- Neighbour, interact daily, more Real as far as emotions are concerned.
- What Mind does not dwell, is as good as non-existent.
- Jagat Satyam, Brahma Mithya



for entire world

- Jagat – Deal with it all the time.
- Brahman, once a week, one hour in Class.
- Why this happens because Mind dwells more on the World.
- Learn to drop Anatma as Mithya.
- Learn to claim your higher Nature.
- What is higher Nature?

a) Aham Prakasha Rupaha :

- I am like light principle.
- Learn to dwell on that by reading, writing, hearing, talking.
- Posture not important, Mind should dwell on the fact.

b) Aham Ajaha :

- I am birthless, body is born, grows old and goes.

c) Aham Advayaha :

- I am secondless Consciousness, nondual Consciousness.
- Bodies many, Consciousness one.

d) Askrut Vibataha :

- Consciousness is eternally always illumining, effulgent.
- Mind sleeps, wakes up in Jagrat and Svapna.
- Mind has 2 Nature – waking, sleep.

e) Aham Nirmalaha :

- I am extremely pure without Raaga.

Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहम शिवोऽहम ॥ ३ ॥

Na me dveṣarāgau na me lobhamohau
mado naiva me naiva mātsaryabhāvaḥ
na dharmo na cārtho na kāmo na mokṣaḥ
cidānandarūpaḥ śivo'ham śivo'ham || 3 ||

I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

f) Vishudha Vigyana Ghanaha :

- I am pure without adulteration, homogeneous, unmixed with matter.
- Matter is Mithya, Consciousness is Satyam.
- Mithya can't pollute Satyam.
- Movie waterfall or rain can't wet screen.
- Similarly, I am ever unadulterated.

g) Nir-Amaya :

- Amaya = Disease, Samsara, Bava Rogaha.
- Nitya Mukta Svarupaha.

h) Sampoornaha :

- Don't lack anything in life.
- Body – Apoorna, has deficiency.
- Mind and Intellect – Apoorna, has deficiency.
- From Atma Drishtya Sampoornaha, therefore,

i) Anandamaya :

- Ananda Svarupa, not Kosha here.
- In Tattva Bodha, Kosha, therefore,

j) Akriyaha :

- Free from all Karma, Akarta, Abokta.
- It will be a joke if you don't dwell on this often.
- When you dwell regularly, this becomes Real, and problems in life become a joke.
- Later, World is a pinprick, Vedanta Atma Real.

सदैव मुक्तोऽहमचिन्त्यशक्तिमा-
 नतीन्द्रियज्ञानमविक्रियात्मकः ।
 अनन्तपारोऽहमहर्निशं बुधै-
 विभावितोऽहं हृदि वेदवादिभिः ॥ ४४ ॥

*sadaiva mukto'hamacintyaśaktimā –
 matīndriyajñānamavikriyātmakaḥ
 anantapāro'hamaharniśam budhair –
 vibhśvito'ham hṛdi vedavśdibhiḥ*

I am ever liberated. I am the power behind the universe which no intellect can comprehend. I am that pure Knowledge which is beyond all sense organs. I am immutable, endless, and shoreless. The erudite scholars of the scriptures meditate upon Me, day and night, in their hearts. [Verse 44]

- Another Meditation for Nididhyasanam.
- Which one I choose depends on problem which is overwhelming me in my Life.

Overwhelming topic	Meditate on
<ul style="list-style-type: none"> - Lack things - Relationships - Death - Guilt / Regrets 	<ul style="list-style-type: none"> - Poornatvam - Asangoham - Nitya, immortal - akarta, Abokta

a) Aham Sada Eva Muktaḥ :

- I am eternally liberated.
- Mind usually postpones liberation

- Will I get liberation?
- When Moksha? Next Janma?
- Liberation not a future event but fact Now.
- Claim now or never going to claim it.
- Liberation depends only on claiming, not on time.
- I am free here and now.
- Nididhyasanam is to orient Mind to say “Liberation is my Nature”.
- Limitless has been made limited by Maya, nondual has been made dual by powerful Maya.
- Maya will never allow me to claim my Glory.
- I am Ishvara himself.

b) Ati Indriya Jnanam :

- Knowledge beyond the reach of senses.
- Can't be generated or objectified by sense organs.
- Suprasensuous Knowledge.
- Shudha Chaitanya Svarupam.

c) Avikriya Atmakah :

- I am Nature of changelessness, eternity.
- I am beyond time, free from modifications.

- Vikriya = Modification.
- Timelessness is my Nature.
- Time is of lower order of Reality. It does not affect me.
- Time exists in me, I am higher order.
- Time can't affect me.
- I am conscious of time and timelessness.
- Day and Night caused by Sun, Tithi, Paksha caused by Moon.
- Shiva = Chandrashekaraha, one who wears Sun and Moon on his head as Ornament.
- Not limited by Time.

d) Ananta Aparaha :

- Shoreless, borderless.
- Not limited by space.

Bhattahari – 1st Verse of Narayaneeyam :

सान्द्रानन्दावबोधात्मकमनुपमितं कालदेशावधिभ्यां
निर्मुक्तं नित्यमुक्तं निगमशतसहस्रेण निर्भास्यमानम् ।
अस्पष्टं दृष्टमात्रे पुनरुरुपुरुषार्थात्मकं ब्रह्म तत्त्वं
तत्तावद्भाति साक्षाद् गुरुपवनपुरे हन्त भाग्यं जनानाम् ॥ १ ॥

saandraanandaavabodhaatmakamanupamitam kaaladeshaavadhibhyaam
nirmuktam nityamuktam nigamashatasahasrena nirbhaasyamaanam ।
aspashtam drishtamaatre punarurupurushaarthaatmakam brahma tatvam
tattaavadbhaati saakshaadgurupavanapure hanta bhaagyam janaanaam ॥ 1 ॥

The Brahma Tatwa ,which is dense concentrated Bliss, which is of the nature of the Pure Consciousness, This Brahma Tatwa which is not easy to grasp. Even the Vedas cannot fully comprehend or describe it but it can be attained through single minded devotion by the true Bhakthas of Lord Krishna in the Guruvaayur temple. Oh! What good fortune for the people who seek thy Grace

- Infinite Guruvayurappan starts here in Guruvayur.
- Aham to be added in all – I am infinite, eternally free.

e) Aham Aharnirsam Buddaii Vibhataha :

- I am the ultimate Truth meditated upon by all wise seekers.
- I am worshipped Paramatma not worshipper Jivatma.

Ahar Nisham :

- Day and Night worshipped.

f) Hridhi Veda Vadabihi :

- Meditated by learned scholars in their hearts.

एवं सदात्मानमखण्डितात्मना
विचारमाणस्य विशुद्धभावना ।
हन्यादविद्यामचिरेण कारकै
रसायनं यद्वदुपासितं रुजः ॥ ४५ ॥

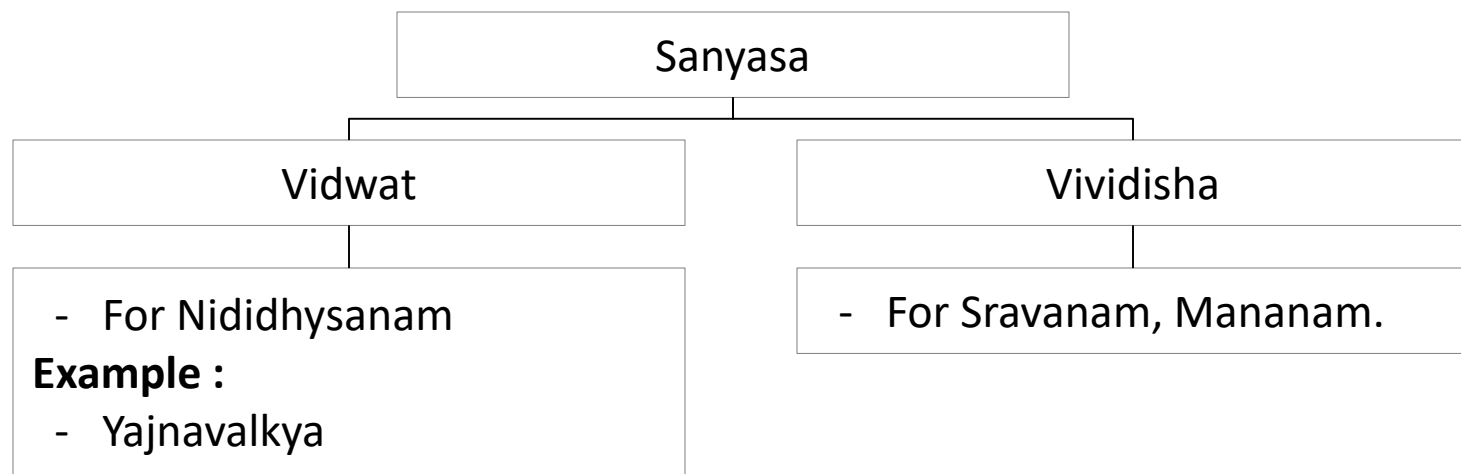
*evam sadātmānamakhaṇḍitātmanā
vicāramāṇasya viśuddhabhāvanā
hanyāda vidyāmacireṇa kārakai
rasāyanam yadvadupāsitaṁ rujaḥ*

If we continuously expose the mind to the thought “I am Brahman,” the special knowledge that arises removes, in a sudden flash, all spiritual ignorance and its consequences, that is, the perception of plurality – just as medicine taken regularly removes the disease and itself gets eliminated, all by itself. [Verse 45]

- Success in Nididhyasanam depends on Quantity and Quality time you devote.
- Intelligence plays big role in Sravanam and Mananam.
- Jnana Nishta is Nishchayena Avasthanam.
- Jnanam should be soaked in Antahkaranam like Nellikai in oil.
- How to soak mentioned in 43rd and 44th Verse.
- Nitya Shuddham should come in the Mind, not family problems.

a) Evam Sada Atmanamakah Manasam Vichara :

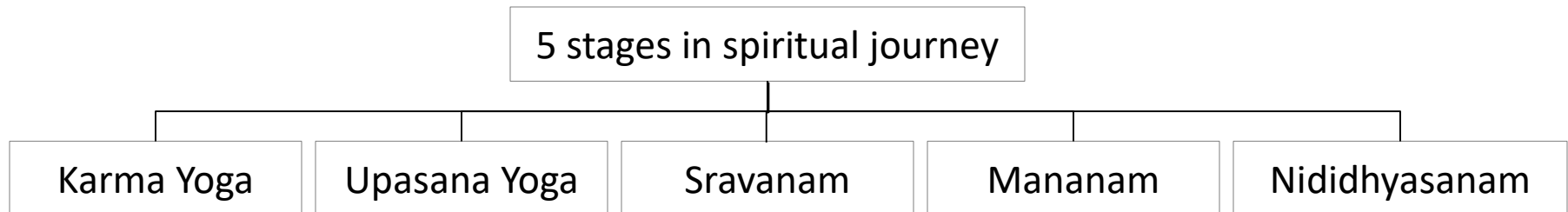
- Dwell always on this fact, I am free by Nature.
- One takes Sanyasa for Nididhyasanam.



How to do Nididhyasanam?

b) Akhandita Atmanam :

- Without Distraction.
- Every Duty is a distraction.
- Reduce Duty, handover children to God, drop worrying.
- Learn to get undisturbed Mind.



Mananam :

- To satisfy intellect of Pramana Asambavana 'Doubt' – Why accept Vedanta?
- At end of Mananam, 100% conviction of Aham Brahma Asmi.

- Nididhyasanam not to improve conviction.
- Let teaching become a habit, way of life.
- Developing habit takes time.
- Brahman – Not 3rd entity.
- Look at myself as Shudha, Nitya, Mukta, Atma.
- Develop new perspective with respect to myself.

Moksha :

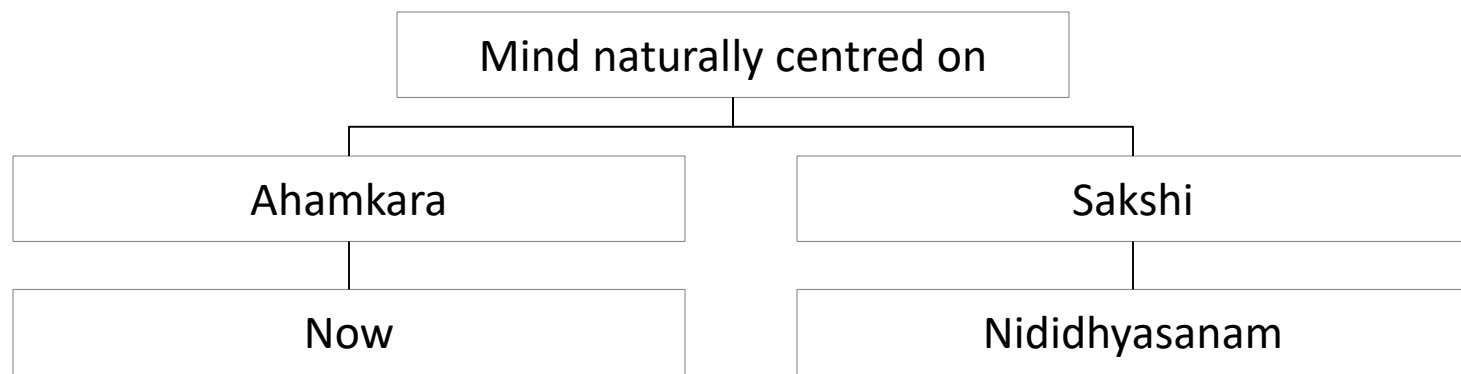
- Reorientation of self image.

Akhandita :

- One unbroken single thought pattern on Atma to the exclusion of other thoughts.
- I am free, secure, complete.
- Ekagra Vritya Dhyanam.

b) Vishudha Bavaha Udeti :

- For such a person, who does 'Nididhyasanam', Atma Jnanam rises, becomes 2nd habit.
- I am not so and so wife, husband.
- Today, I am father, facing so and so problems is Ahamkara centred Nididhyasanam.
- It has to be transformed into - I am Atma centred Nididhyasanam.
- No Asanam, posture, etc required.



Vishuddha means Knowledge free from 2 obstacles :

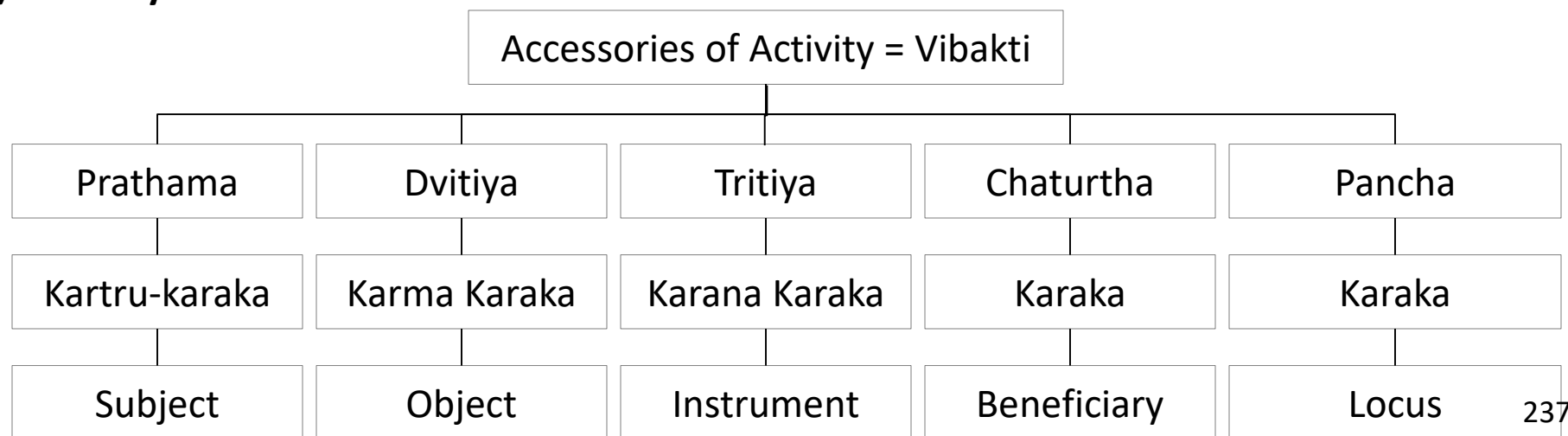


- Obstacle free Knowledge alone helps you to claim Moksha.
- What will Knowledge do?

c) Hanyat Avidyam Achirena :

- Sphuta Jnanam will destroy ignorance.
- Tamasa Pratyaya, Samshaya Pratyaya, Viparitaya Pratyaya (ignorance, doubt, old habits).
- All put together is called Avidya.
- Vishudha Atma Hanyat in Gita is Sthira Pragya, Brahmi Sthithihi, Brahma Nishta, Jnana Nishta.
- Destroys Avidya.
- How long will it take?
- Achirena – Soon.
- Strong emotions take time.
- Mind is a resilient instrument, can get out of worst Trauma.

d) Karakaiyi :



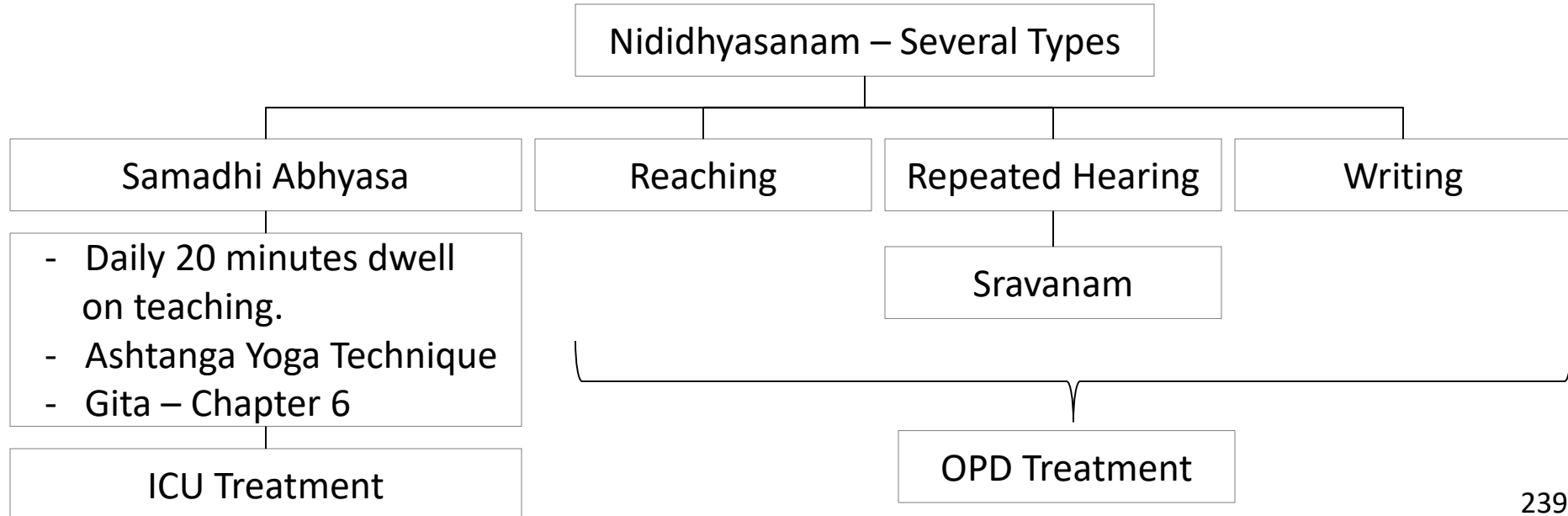
- Final meaning of Karaka = Duality.
- This knowledge destroys Dvaita Prapancha, cause of Limitation and Bondage.
- Where Duality, Time, Space comes into Existence.
- In Sleep, Mind not operational, no time, space, limitation, no sorrowful sleep.
- In Waking and Dream, Mind activity, Time, Space plurality comes, Dvaitam comes, insecurity, limitations come, Yama comes.
- Moksha is transcending Time and Space Duality.
- Knowledge destroys Sarva Karakam.
- **Example** : Rasayanam Yadvatu Upasitam Rujah.
- Medicine removes disease, destroys disease.
- Jnanam destroys Bava Rogaha.
- Destruction total when you complete the dosage of Antibiotic.
- With Tat Tvam Asi – Dosage, Pathyam, restrictions given – Do's and Dont's.
- Sadhana Chatusthaya Sampatti in Brahma Sutra, Values = Pathyam, Sravanam = Course of Medicine.
- When Ahamkara removed, remain alert for sometime.
- **Yadvatu Upasitam** : Followed for length of time.
- Time proportional to intensity and length of Disease.
- Samsara Disease – takes many Janmas to cure.



विविक्त आसीन उपारतेन्द्रियो
 विनिर्जितात्मा विमलान्तराशयः ।
 विभावयेदेकमनन्यसाधनो
 विज्ञानदृक्केवल आत्मसंस्थितः ॥ ४६ ॥

*vivikta āsīna upāratendriyo
 vinirjitātmā vimalāntarāśayaḥ
 vibhāvayedekamananyasādhano
 vijñānadṛkkevala ātmasaṁsthitaḥ*

Settling oneself down in an undisturbed place, quieting the sense organs from all disturbances of sense objects, holding the body steady and unmoving, calming the mind from all its oscillations – established in the pursuit of steady meditation and withdrawn from all other yoga-means – one should steadily contemplate upon the one Self, the spring of life within. [Verse 46]



Samadhi Abhyasa :

a) Asinaha :

- Sitting in proper posture.

b) Uparata Indriyaha :

- Withdraw sense organs from other activities.

c) Vinirjita Atma :

- Atma here is Mind.
- Restrain, Withdraw mind from all external fields deliberately.

Kaivalya Upanishad :

- Temporarily become Sanyasi.
- All relations snapped, corporate and family for 15 minutes.
- Keep Guru, Shastra, Ishvara Sambandha.

d) Vimala Antarshaya :

- Look into your Mind and see if any emotions disturbing, preoccupied with Anxiety, fear, tension, worry.
- Remove them through Vairagyam.
- Every disturbance caused by attachment.
- Handover all emotions to the Lord.

Verbalise and tell :

- Oh Lord, for 15 minutes take away my emotions, I am giving all emotional disturbances to you, Now I am relaxed.
- Statement brings calmness to Mind, it simply works.
- Vimala – Disturbance free, stress free, calm, relaxed mind.
- Antarshaya – Antahkaranam, Mind.

Vinirjitatma	Vimalashaya
<ul style="list-style-type: none">- Withdrawn mind.- Mind – 100% available for occupying Vedantic thought.	<ul style="list-style-type: none">- Relaxed mind, calm mind.

- Invoke words of Guru, bring them alive, words of Shastra alone brought alive.

e) Vibhavaye :

- Vedantic Meditation - Not thoughtlessness, thinking involved.

Previous thinking	Now
<ul style="list-style-type: none">- Ignorance based.	<ul style="list-style-type: none">- Knowledge based thought pattern.

Nirvana Shatkam :

मनोबुद्ध्यहंकार चित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ १ ॥

Manobuddhyahaṁkāra chittāni nāhaṁ
na cha śrotrajihve na cha ghrāṇanetre
na cha vyoma bhūmir-na tejo na vāyuh
chidānandarūpaḥ śivo'ham śivo'ham ॥ 1 ॥

I am not the mind, intellect, ego or memory (the four aspects of what is known as antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

- These are positive thoughts to be entertained in the Mind.
- Vibavaye – Deliberately think of oneself, yourself.

f) Ananya Sadhanaha :

- Without taking any other Sadhana.
- Don't practice other forms of Meditation during Vedantic Meditation like Manasa Japa.
- Only one type of thought pattern involved which is my own higher nature.
- Nitya Shuddhosmi, Nirahamkaro Asmi, Nirmalosmi.
- Can translate in English, German, I am pure awareness, full, don't lack anything in life.
- Don't depend on change of World for my peace and happiness.
- Thoughts of higher Nature.

Example :

- You can start with 'Om Nama Shivaya'.... go to silence between 2 Namas.
- Nama dropped, come to silence, Name is stepping stone for Vedantic Meditation.
- In silence, invoke Vedantic teaching, mental silence of blankness.
- Mental silence is known because of Consciousness.
- Silence is pervaded by Consciousness.
- We say Hall is empty. Emptiness illumined by the light .
- Similarly silent Mind pervaded by Consciousness.
- Silence is Consciousness, Consciousness is my Nature, not disturbed by any event.
- Thoughts can't pollute Consciousness like dirt can't pollute Akasha.
- Unpollutable, Undisturbable Consciousness I am.

g) Atma Samsthitaha :

- One abides in his own true Nature by repeating I am Sakshi Atma.
- Repeat by seeing meaning.

Japa	Vedantic Meditation
- Centred on words.	- Centred on meaning of words. - Say I am Sakshi Chaitanyam.

Abide in What type of Atma?

h) Vigyana Drk :

- I am witness Consciousness, I am not affected by whatever I witness.

i) Kevalaha :

- I am without 2nd Real thing.
- Many secondary things like inert Body, World, Mind, but Unreal, Mithya.

Dakshinamurthy Stotrams :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa drśyamāna nagarī tulyaṃ nijāntargataṃ
paśyannātmani māyayā bahirivodbhūtaṃ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṃ
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 1]

- Chant and see Meaning, wonderful verse for Vedantic Meditation.
- World floats in Me, Consciousness.
- I am like the screen, Kevalaha Aham Asmi.

विश्वं यदेतत्परमात्मदर्शनं
विलापयेदात्मनि सर्वकारणे ।
पूर्णश्चिदानन्दमयोऽवतिष्ठते
न वेद बाह्यं न च किञ्चिदान्तरम् ॥ ४७ ॥

*viśvaṁ yadetatparātmadarśanam
vilāpayedātmani sarvakāraṇe
pūrṇaścidānandamayo'vatiṣṭhate
na veda bāhayam na ca kiñcidāntaram*

This dynamic world of things and beings perceived by us is nothing but the supreme Self. One should merge it into that Self, the cause of all. He who accomplishes this in himself is merged into the limitless, blissful Self, and remains “knowing” nothing of his outer or inner worlds of plurality. [Verse 47]

Tips for Vedantic Meditation and process of Meditation :

- Dissolve entire inert World into Atma, yourself, like Waker dissolves Dream World onto himself.
- Wake up to Consciousness.

Dissolve Pot into clay	Dissolve dream world into Waker	Dissolve world into Myself, Atma
<ul style="list-style-type: none"> - By understanding, no substance called Pot. - Substance, only clay. - Pot – is Nama Rupa. - Resolving Nama Rupa is called dissolution in Vedanta (Technical). - No Physical dissolution. - Dissolve ornaments means understanding there is only gold. 	<ul style="list-style-type: none"> - It rises, rests, dissolves into waker. - No dream event can destroy waker. 	<ul style="list-style-type: none"> - Understand world is Nama, Rupa born out of me, Consciousness, sustains and dissolves into Consciousness. <p>Kaivalya Upanishad :</p> <ul style="list-style-type: none"> - Meieva... [Verse 19] - No waking event can destroy Chaitanyam.

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

See the Fact :

- World is object of Paramatma, I, Atma, Consciousness.
- Paramatma Darshanam means Paramatma is Illuminator.
- World is that for which Paramatma is the illuminator.
- World is illumined by Paramatma, it is object of Paramatma.
- Who is Paramatma?
- I the higher Consciousness and Drk the Observer.
- Waking World is observed like Dream world, Dream Universe.
- By spiritual Waking, may you dissolve this World into yourself by seeing the fact that World is mere Nama Rupa.

a) Vilapaye Atmani :

- Dissolve into yourself.
- What type of yourself?

b) Sarva Karane :

- Which is ultimate cause of the World.
- World is effect, “I” the Chaitanyam am the Cause.
- World is Nama Rupa like Pot / Ornament.
- ”Karyasya Nama Rupa Darshane Karyasya Karana Layane Sambavati”.
- Sarva Karane – Resolve into yourself, the ultimate cause, Consciousness.

- Whenever everything resolves, there is no 2nd thing.
- No ornaments other than Gold.
- No 2nd thing to hurt me. Therefore Aham Poornaha Asmi.
- Poornam is sweet, may you relish that in Meditation.
- Mind should dwell on teaching = Nididhyasanam.
- Formal Nididhyasanam = Samadhi Abhyasa, Gita Chapter.6, Mandukya Advaita Prakaranam, Vivekachudamani and here in Rama Gita.
- Practice by remaining absorbed in Vedantic teaching.
- Completely forgetting the surrounding.
- Use Preliminary steps in Patanjali's Ashtanga Yoga – Yama, Niyama, Asana, Pranayama, Pratyahara.
- Body erect, withdraw sense organs, Ashtanga Yoga Dvara – Samadhi Abhyasa.
- Be aware of the purpose of Samadhi Abhyasa.
- This must be very clearly remembered in Samadhi Abhyasa.
- What is the Method?

a) Vishvam Yat Etat Paramathma Darshanam :

- Turn your attention to this Universe first.
- What is the Universe?
- Paramatma Gocharam = Object of Paramatma, Consciousness Principle.

- Bahuvrihi Samasa.
- Drishya Vishayam, Paramatma Darshanam Prakashakam Yasya Paramatma Darshanam.
- Paramatma Basyam Drishya Vishayaha.
- Entire Universe is object of Consciousness, experience.
- Includes my own Body, Mind, and World as object.

I	Universe
<ul style="list-style-type: none"> - Subject - Consciousness 	<ul style="list-style-type: none"> - Body, mind, world.

- What you should practice in Meditation?
- Atmani Vilapaye.
- Dissolve objective Universe into the Subject, Consciousness, reduce into Nama Rupa.
- Dissolving means – there is no substance called Pot, ornament, furniture, substance is Clay, Gold, Wood.
- No World called Jagat but only Chaitanyam.
- Dissolve World into Consciousness means see World as Nonsubstantial Nama Rupa.
- There is only one substance called Atma Chaitanyam.

Fundamental law of Vedanta :

- Karanam alone substance behind Karyam, Nama Rupa.

Cause	Effect
<ul style="list-style-type: none"> - Substance - Gold - Consciousness 	<ul style="list-style-type: none"> - Nama Rupa - Ornament - World

- Understanding this, is called Pravilapanam.
- How to accomplish this?
- By Omkara Technique.
- When I resolve World into me, Who am I?

d) Poornaha :

- If any object, stands away, distance created, I become Apoornaha.
- I work for Poornatvam by grabbing and adding without knowing my Nature.
- World resolves into me. No World separate from me the Chaitanyam.
- All Dream World doesn't stand separate from me on waking up.
- Therefore, Aham Poornaha, I am Adhishtanam, Chidanandaha.
- When I see separation, division, then only Dukham, miss objects.
- I am deficient without objects, have "Kurai".

e) Chidananda Mayaha, Svarupaha.

f) Avatishtate :

- Dwell on this fact in Samadhi Abhyasa.
- Say I don't miss anything in life, don't lack anything.

- Repeat this in early hours of the day to the exclusion of all other thoughts.
- Let It enter the innermost mind.
- Gets imprinted in the Mind.
- All Kurais, longings are deep scars which are rubbed off only in Samadhi Abhyasa.
- I don't lack anything.
- Spend hours on this thought pattern to the exclusion of all other thoughts.

g) Na Veda Bahyam :

- Don't think of anything else external.

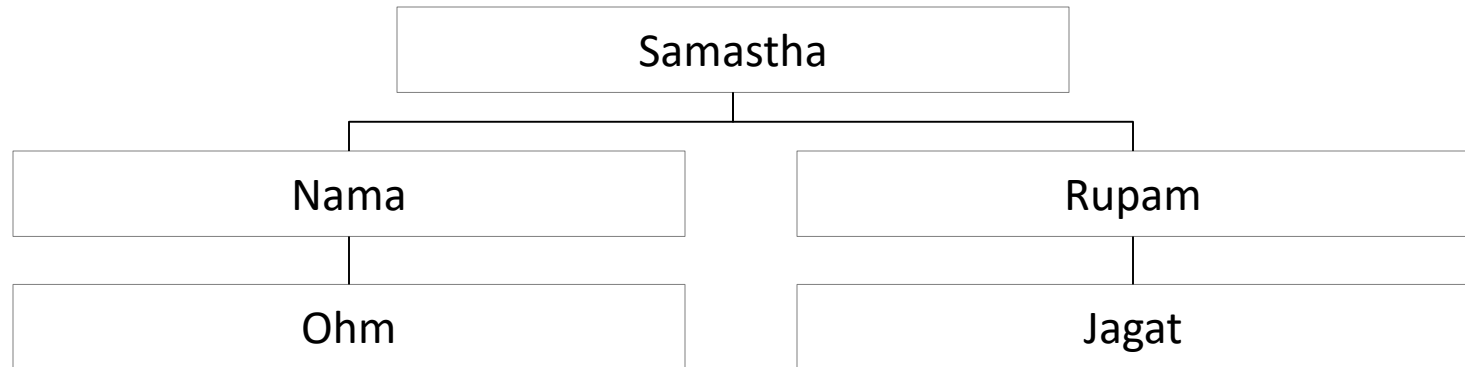
h) Na Cha Kinchit Aantaram :

- Doesn't think of anything internal.
- Neither Chintanam of Bahya Vishaya or Aantara Vishaya.
- Past experiences in memory, guilt, hurt disturbs us.
- We need to forget all these and internalise what I have learnt in Vedanta.
- Samadhi not meant for extraordinary experience for confirming Advaitam, not for validating Vedantic Teaching.
- These are misconceptions.
- Patanjali, founder of Samadhi Shastra talks about Dvaitam as Reality.
- Samadhi only confirms what you have already learnt.
- Advaitic Knowledge which is received from Sruti is internalised, assimilated.

पूर्व समाधेरखिलं विचिन्तये-
 दोङ्कारमात्रं सचराचरं जगत् ।
 तदेव वाच्यं प्रणवो हि वाचको
 विभाव्यतेऽज्ञानवशान्न बोधतः ॥ ४८ ॥

*pūrvam samādherakhilam vicintaye –
 doṁkāramātram sacarācaram jagat
 tadeva vācyaṁ praṇavo hi vācako
 vibhāvyate'jñānavaśānna bodhataḥ*

Before reaching this state of total absorption (samadhi), contemplate upon the entire universe of names and forms, the moving and the unmoving, as nothing but Omkara. Om is a sound symbol representing the entire world. This (duality) appears due to ignorance and not after direct Knowledge. This practice is valid only before direct knowledge; never after-wards. [Verse 48]



1st Stage :

- Aum + Jagat = Creation.

a) Samadhehe Purvam :

- Before starting Samadhi, visualise.

b) Akhilam Sa Chara Acharam Jagat :

- Whole Universe consisting of
Charam – Acharam
Moving – Nonmoving
Sentient – Jadam
- All Rupams together = Jagat.

c) Tad Eva Vachyam Pranava Hi Vachakaha :

- Entire Universe consisting of Samastha Rupam = Vachyam = Padartham, objects revealed.
- Every Padartha word must have Pada to reveal – object to reveal.
- Pranava Hi Vachakaha .

Meditate :

- I – Chaitanyam am not affected by any experience.
- Good bad Experiences can't taint me – Asangoham.

World = {	Name	Object
	Nama	Nami / Rupam – Form, Colour
	Shabda	Artha
	Pada	Padartha
	Vachyam	Vachakam
	Abhidanam	Abhideyam

- Om Kara = Samastha Nama = All Names Together.
- Jagat Vishwam = All objects / Rupams put together.
- Universe = Nama – Rupa Prapancha.

d) Vibavye Iti – Nama Rupa :

- Prapancha is visualised, perceived because of

e) Agyana Vashat :

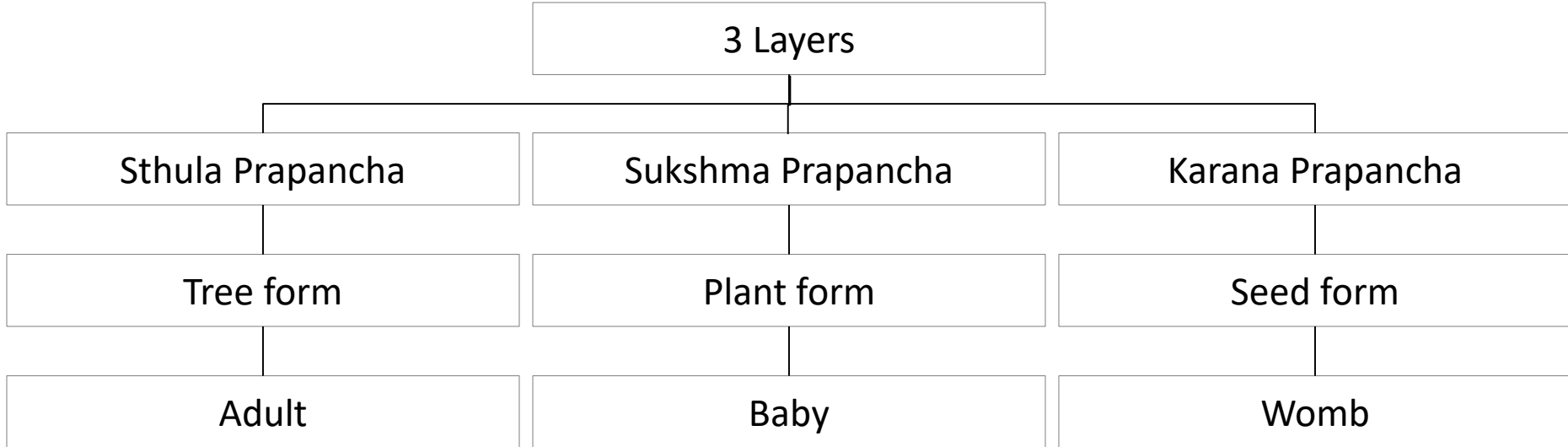
- Ignorance, Maya.
- Jagat and Swapna perceived because of ignorance / Maya.
- Nama - Rupa is Mithya, non substantial, does not have existence of its own.
- Tangible in Dream, wake up, dissolved in Waker.
- Agyana Vashat Vibhavyate.
- Bodhata Na Vibhavyate.
- On waking up, whole Universe dissolved, Nama-Rupa dissolved, Mithya dissolved.
- Omkara Technique used in Samadhi.

अकारसंज्ञः पुरुषो हि विश्वको
 ह्युकारकस्तैजस ईर्यते क्रमात् ।
 प्राज्ञो मकारः परिपठ्यतेऽखिलैः
 समाधिपूर्वं न तु तत्त्वतो भवेत् ॥ ४९ ॥

*akārasamjñāḥ puruṣo hi viśvako
 hyukārakastaijasa īryate kramāt
 prājño makāraḥ paripaṭhyate'khilaiḥ
 samādhipūrvam na tu tattvato bhavet*

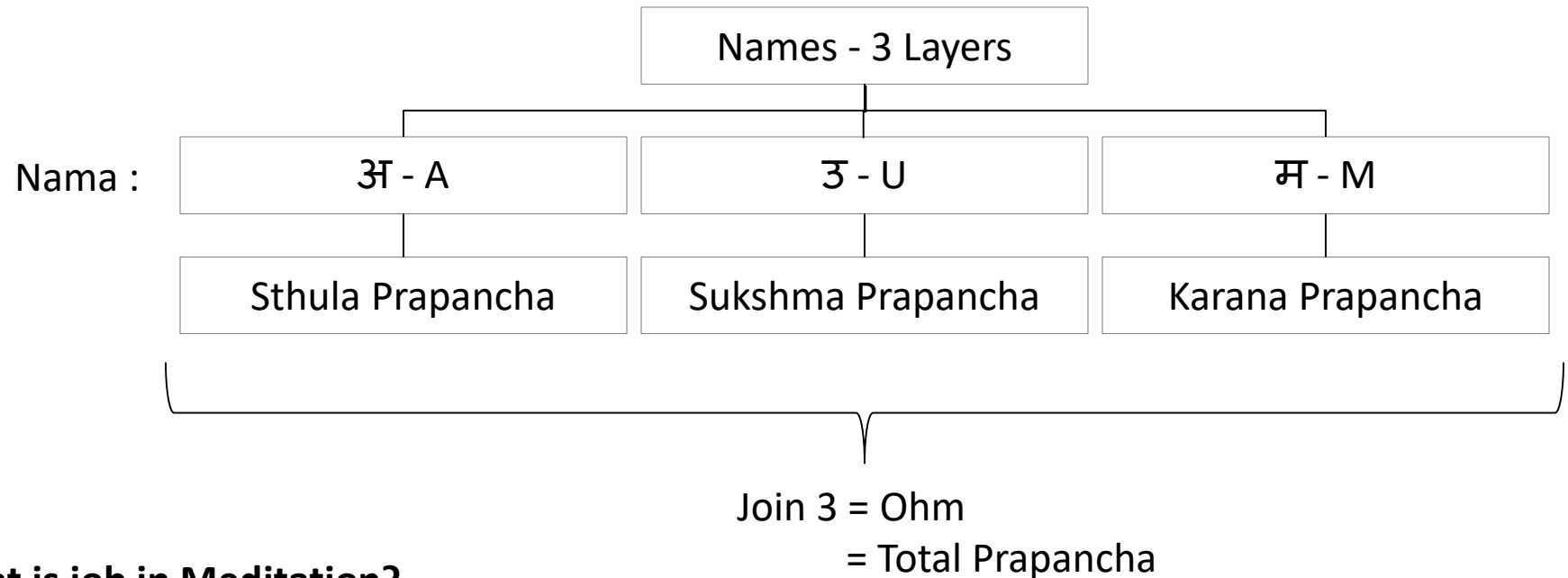
The rishis of the Vedic period declare that a-kara represents the waker, u-kara represents the dreamer, and ma-kara, the deep sleeper, and all their respective experiences. These distinctions are all valid only before samadhi, never in the absolute nature of reality. [Verse 49]

For Convenience of resolution, universe divided into 3 layers :



Srishti Krama :

- From Karana, Sukshma evolves.
- From Sukshma, Sthula evolves.
- Layam – Pravilapanam Krama.
- Dissolution – Reverse order = Sthula – Sukshma – Karana.
- Put on : Banyan, shirt coat.
- Remove : Coat, Shirt, Banyan.



What is job in Meditation?

- Resolve ॐ [A] into ॐ [U].
- Resolve ॐ [U] into ॐ [M].
- Resolve Sthula Prapancha into Sukshma, Sukshma into Karana.

a) Akara Samjnah Puruso hi Visvakaha Bavati :

- Name – A – ॐ – Represents Vishwa or Virat
- Gross Universe including my Body – Mind.

b) Ukara – ॐ – Teijasa / ‘Hiranyagarbha’ Irhyate :

- Entire Sukshma Prapancha.

c) Makara – ॐ – Connected to Pragya / Antaryami.

- Universe in Seed form.
- 3 Prapanchas include Reflected Consciousness also.
- Reflected Mind includes Reflected Consciousness also.
- When we resolve Prapancha, we resolve Reflected Consciousness also.
- What Remains?
- “Original Consciousness” remains.

d) Pari Payathe Akhilai :

- Taught by Vedantic Acharyas.
- Sureshvaracharya – written one Page Prose description on Samadhi Abhyasa called “Panchikaranam”.
- Subject matter in this, Samadhi Abhyasa with Omkara.
- Several verse commentaries (Vartikams) available on this one page work.

- How to resolve A into U, U into M, M into silence?
- When I remain silent, Nama is resolved and Samashti Rupa also is resolved.
- **There is only : Mandukya Upanishad**

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
 अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
 प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
 adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
 prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Nama Rupa Vilakshanam, Vachya Vakya Vilakshanam, Turiya Chaitanyam alone remains.

e) Samadhi Purvam Bavet :

- 3 pairs are there before Samadhi.
- During Samadhi, they are swallowed into Turiyam.
- See nothing...
- After Brahma Arpanam.... all is Svaha... in stomach.

- Duality resolved, eater, Turiyam alone is there.
- Samadhi Abhyasa is like a Big Bhojana Prakriya.
- Before wake of Knowledge 3 pairs were there.
- In the wake of Knowledge, 3 pairs are not there, hence Prapancha Upasamam, World is not there, therefore Advaitam, Aham Asmi.
- Vaitatya and Advaita Prakaranam of Mandukya in this verse 49.



विश्वं त्वकारं पुरुषं विलापये-
 दुकारमध्ये बहुधा व्यवस्थितम् ।
 ततो मकारे प्रविलाप्य तैजसं
 द्वितीयवर्णं प्रणवस्य चान्तिमे ॥ ५० ॥

*viśvaṁ tvakāraṁ puruṣaṁ vilāpaye –
 dukāramadhye bahudhā vyavasthitam
 tato makāre pravilāpya taijasaṁ
 dviṭīyavarṇaṁ praṇavasya cāntime*

The a-letter sound in Aum represents the visva-jiva that expresses in a thousand ways, along with its macrocosmic expression as Virat, and it may be merged into the u-letter sound, representing the taijasa-jiva, along with its macrocosmic expression as Hiranyagarbha. Now the u-letter sound, the second letter in Aum, may be merged into the m-letter sound, the last of the triple sounds that make up the Aum symbol. [Verse 50]

What is the methodology of Samadhi Abhyasa?

- Chant Om and sound dies down.

a) Dheergam Pranavam Uchharya :

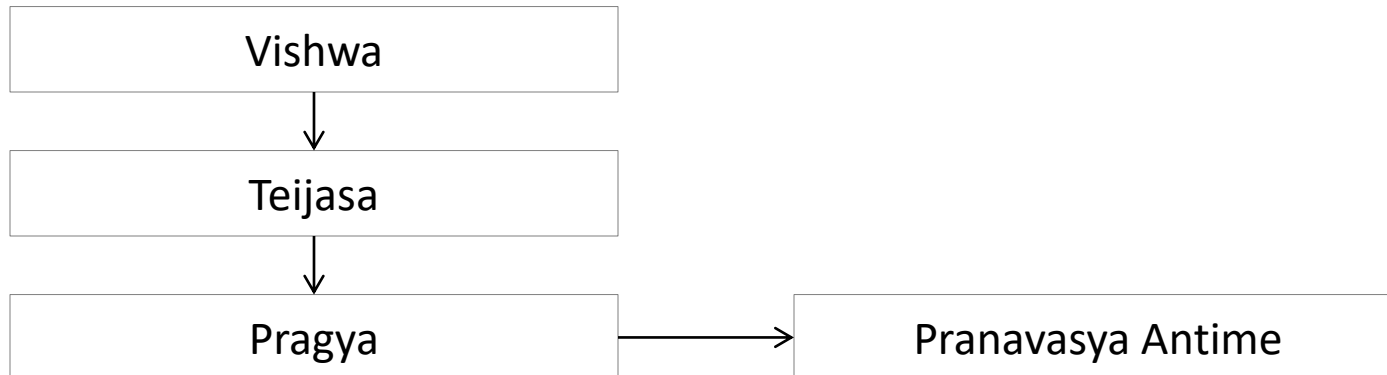
- May Omkara chant be long, gradually dying down.
- 'A' resolving into 'U' and 'U' into 'M'.

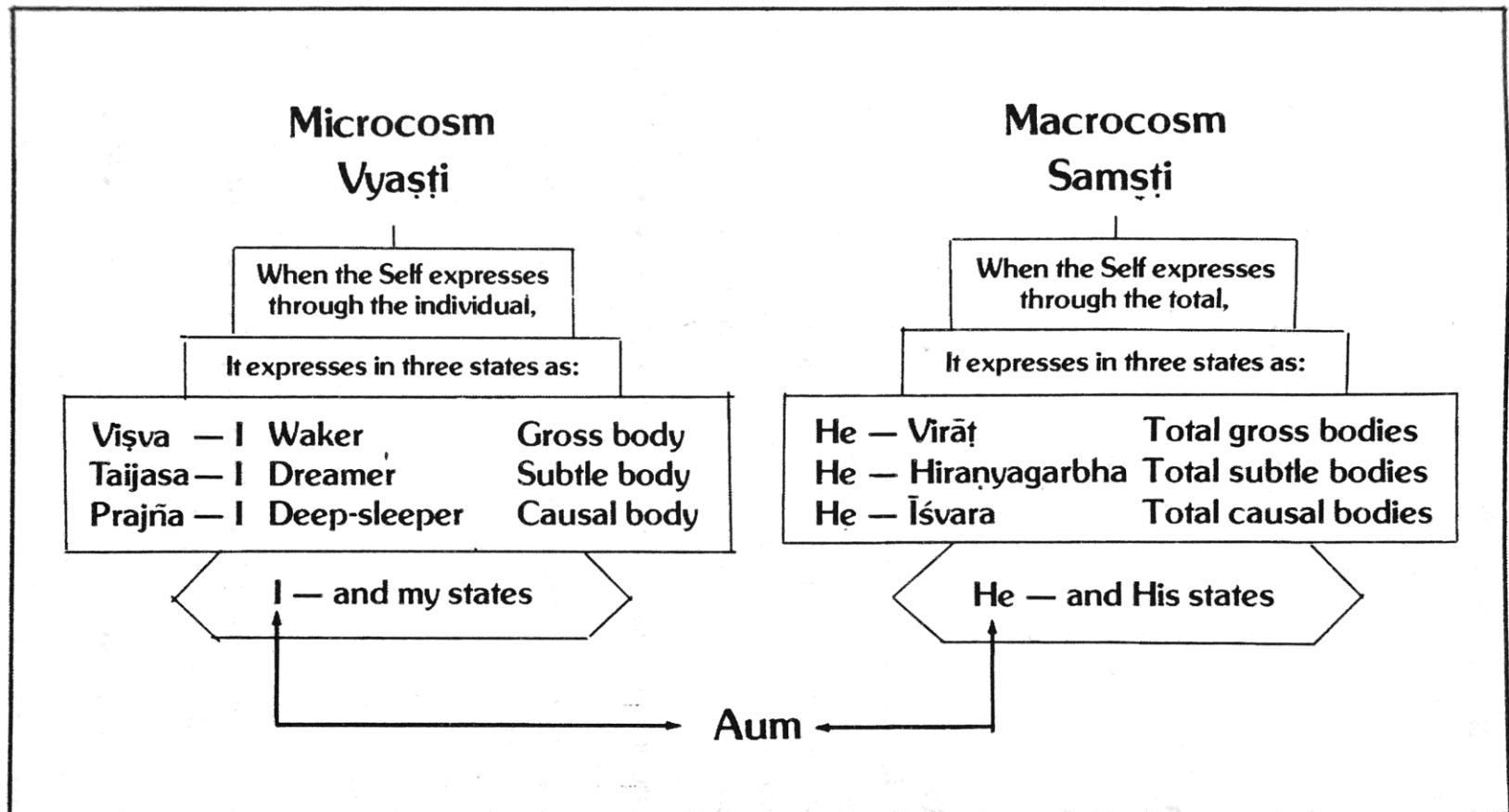
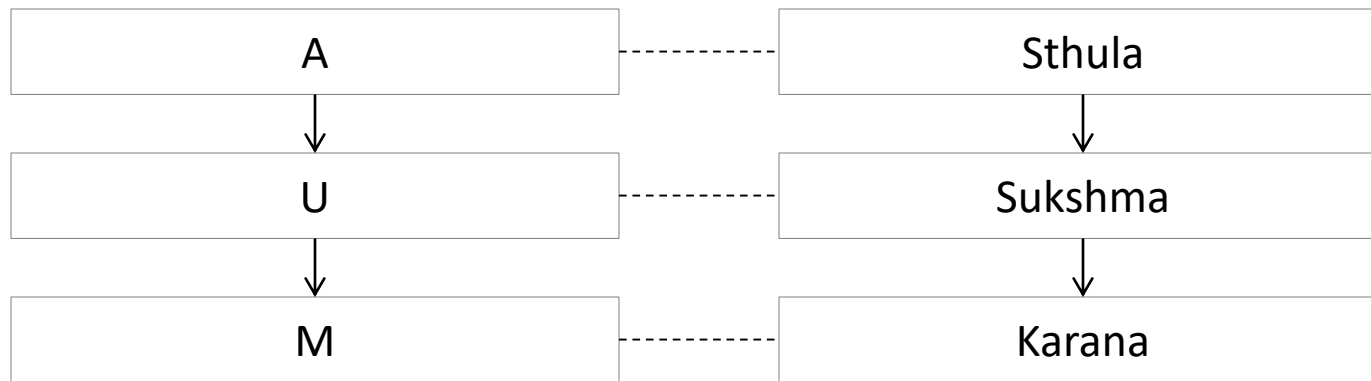
b) A – Kara U – Kara Madhya Labdhye :

Nama Drishti	Rupa Drishti
<ul style="list-style-type: none">- A – U – M- Resolution at Name level.- Pot name into clay name.- Word level.	<ul style="list-style-type: none">- Resolution at object level, substance level.- Pot substance into clay substance.- Object level.- Sthula Prapancha (A) ↓ Sukshma Prapancha (U) ↓ Karana Prapancha (M)

c) Bahuda Vyavastitam :

- AUM – Appears in manifold form, Akasha, Vayu, Lokas.
- Resolve – Pravilapaye.





Revision :

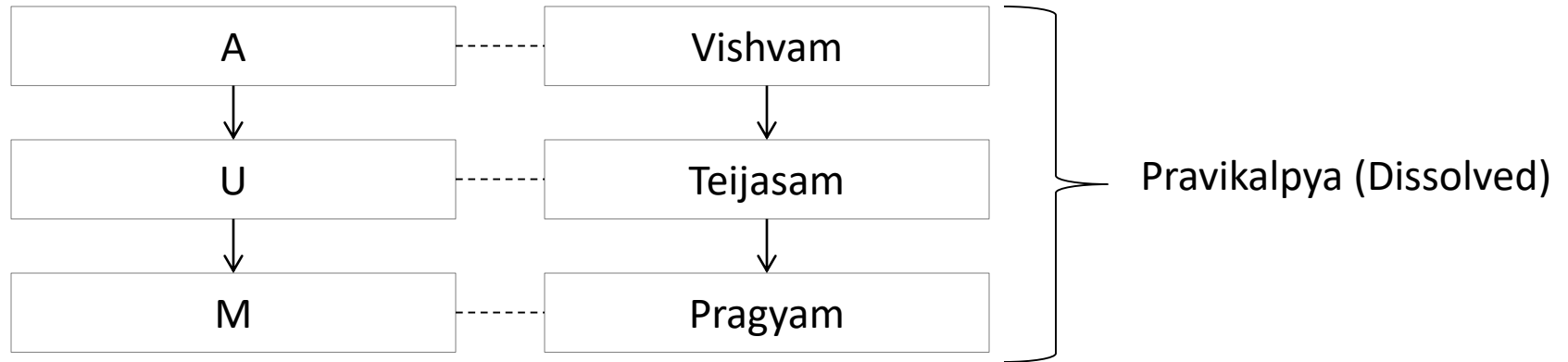
Samadhi Abhyasa :

- Meditator has to resolve entire Universe into his real Nature – Turiyam.
- For this resolution use Omkara Mantra as help.
- Omkara is designed to include entire Nama Rupa Prapancha.
- A – Represents Namas belonging to Sthula Shariram + Prapancha + Reflected Consciousness = Kala.
- U – Represents Nams belonging to Shariram + Sukshma Prapancha + Reflected Consciousness = Nada.
- M – Represents Namas belonging to Shariram + Karana Prapancha + Reflected Consciousness = Bindu.

Guru Stotram :

- Guru represents Bindu, Naada, Kala Ateeta Turiyam.
- OM – represents all Namas at 3 levels.
- Namas – correspond to Rupa Prapancha objects in each layer.
- Namas + Rupas – Packed in one capsule word “Om”.
- Chant Dheerga Svara Uchharna Omkara (not short) in Meditation.
- Allowed only for Meditation.
- (As long as breath allows, otherwise Videha Mukti here and now!).
- For Veda Parayanam only short OM’s allowed.

- As sound is fading out, visualise entire Sthula Nama and Prapancha (objects) resolving into Sukshma and Karana.



- Cognitively understand 'AUM' is dissolved in Turiyam, Avyavaharyam, Sakshi Chaitanyam.
- When Ma-Kara of Om ends there will be silence.
- This silence is not absence of sound, blankness of Mind.
- It is Paramartika Atma silence, different than Vyavaharika silence.
- Without Vedanta, silence will appear as Blankness or Shunyata.
- After Mandukya, Blankness of Mind not Blankness.
- To talk about Blankness there is some principle called Consciousness which is Awareness of Blankness.
- "Silence Blankness should be understood as Silence Awareness because of which alone, Blankness is known".

Example :

- Remove all objects from desk - book, phone, specs... what's left – “ Nothing “.
- How do you know there is Nothing?
- Clearly seen by light pervading desk.
- In midnight, no light, can't talk about blankness of desk.
- Now Prakashaha is pervading.
- There is nothing other than light which illumines nothing.
- Blankness of mind means there is nothing other than Consciousness in the Mind which is called “Silent Awareness”.
- Silence = (Capital S) – Is Silence pervaded by Consciousness.
- In Samadhi Abhyasa, turn attention towards Silence Consciousness.
- Mind is blank when Omkara is completed.
- Mind is silent.
- How is Silence known?
- Because of presence of Awareness.
- We don't see Awareness?
- Why we can't see Consciousness.
- Consciousness can't be seen, objectified because it is I – subject, silence, Consciousness.

- In blankness – I – Turiyam Continues.
- Chant Om, Nama Rupa Prapancha comes again, I Silence, Consciousness continues in which Nama Rupa Prapancha arises and dissolves.

Kaivalyo Upanishad : Meditate on

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

Waker :

- Dream World arising in me and resolving into me.
- Dream Noise (Pratibasikam) can't disturb Wakers silence (Vyavaharikam) in Room.

Extend : Atma

- Vyavaharika noise can't disturb Paramartika silence of Chaitanyam which I am.
- Railway station can't disturb Shanti of Atma.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- This is a very powerful Sloka.
- Entire Karana Prapancha called Pragya, Antaryami, Ishvara also is swallowed.
- To arrive at Advaitam, Jiva, Jagat, Ishvara is resolved.

मकारमप्यात्मनि चिद्घने परे
विलापयेत्प्राज्ञमपीह कारणम् ।
सोऽहं परं ब्रह्म सदा विमुक्तिम-
द्विज्ञानदृक् मुक्त उपाधितोऽमलः ॥ ५१ ॥

*makāramapyātmani cidghane pare
vilāpayetprājñamapīha kāraṇam
so'haṁ param brahma sadā vimuktimā –
dvijñānadṛṣṇ mukta upādhito'malah*

Let the m-letter sound in Aum, representing the prajna-jiva, which is the very cause for both visva-jiva and taijasa-jiva, be then merged in the supreme Self, the mass of Consciousness. Come to live this Knowledge : “I am the supreme Substratum for the universe, Brahman – ever free, untouched by the filth of Maya, unconditioned by the equipments. This very Eye of Wisdom am I.” [Verse 51]

d) Pare Chit Ghanam :

- 3 are resolved into Pure Consciousness known as Turiyam.
- Param = Absolute = Avyavaharyam, beyond time and space.

Very important Law in Vedanta :

- Resolving pot into clay is understanding, knowing that there is no substance called pot other than clay.
- Intellectual Affair, no need to break pot.

Pot	Clay
Nama Rupa, Nonsubstantial	Substance

- Similarly,

World	Substance
<ul style="list-style-type: none"> - Nama, Rupa - Because it is dependent, it is called Mithya. - Can't affect me. - Nonsubstantial dream can't affect waker. - Non-substantial waking universe can't affect me the Consciousness. 	<ul style="list-style-type: none"> - I – Consciousness - No 2nd Substance.

- Seeing this fact in Meditation is called resolving World into Consciousness, Pravilapanam.
- Vedantic Meditation, not thoughtlessness, it is Appropriate thinking.
- I am the only substance, everything else is Nonsubstantial Mithya.
- I am not Vishwa, Teijasa, Pragma.
- I am Sthula, Sukshma, Karana Sharira, Avastha Traya Sakshi, Sat Chit Ananda Rupa, Aham Brahma Asmi.
- Putting an end to expectation of liberation is the last exercise in liberation.

e) Sada Vimukti Vatu :

- I am ever free.
- What is my nature?

f) Vigyana Drk :

Drk	Vigyanam
Sakshi Chaitanyam	Chaitanyam

g) Upadhitaha Muktaha :

- Ever free from 3 Upadhi Sharirams, conditional factors.
- We learn to say this while living in this Body, called Jeevan Mukti.
- We are free from Body even now.

Brahma Sutra :

तत्तु समन्वयात् ।	Tattu Samanvayat ।
But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]	

How we are free from Body Now ?

Body	I
<ul style="list-style-type: none">- Mithya- Presence or absence makes no difference.- Mithya movie has no connection with Tv Screen.	<ul style="list-style-type: none">- Satyam- Tv Screen ever free from impurities.- I have no Sambandha with Sharira Trayam.

- I am Videha Mukta now itself.
- For World sake, say I become Videha Mukta later but Jeevan Mukta now.

Upadhi Mukta :

- I don't have relationship with Body even now. therefore,

h) Amalaha, Nirmalaha, ever pure, Shuddham :

- Aparokshanubhuti + Vivekachudamani says :
I am Jnani do not have Prarabda, I am Turiyam Chaitanyam.
- Dwell on this fact Nididhyasanam not thoughtless state, see meaning of this Sloka.

What is advantage?

- My problems diminish like pin pricks.

Example :

- Starlight during midday sunlight.
- It overtakes the Mind.

Verses 42 – 51 :

- Nididhyasanam – over.
- If a person spends quality time and quantity time, he can realise his freedom.
- For Sravanam and Mananam, not much time required.
- Mind should not dwell on past, future projects.
- Vidvat Sanyasa taken by Yajnavalkya for Nididhyasanam, transformation.
- Otherwise it is Academic information only.
- Jnana Nishta, Sthira Pragya blesses a person.

Verse 52 – 57 : Phalam

Verse 52 :

एवं सदा जातपरात्मभावनः
स्वानन्दतुष्टः परिविस्मृताखिलः ।
आस्ते स नित्यात्मसुखप्रकाशकः
साक्षाद्विमुक्तोऽचलवारिसिन्धुवत् ॥ ५२ ॥

*evam sadā jātaparātmabhāvanah
svānandatuṣṭah parivismṛtākhilah
āste sa nityātmasukhaprakāśakah
sākṣādvimukto'calavārisindhuvat*

A seeker who, through the above process, realizes directly the pure nature of the Self becomes supremely contented in that blissful state of the Self. He totally forgets all the experiences of earlier jiva-hood and rises above them. He remains effulgent and lives in the unbroken bliss of the Self. Supremely free, he becomes like a stilled ocean. [Verse 52]

- I am free inspite of family, economic, national problems, situations.
- 100% freedom does not exist at Anatma level.
- Even Sri Rama went to forest taught Yoga Vasishta.
- I am free has to be meditated for a long time, then transformation happens.

a) Evam Dhyatva Paratma Bavanaha :

- Seeker has attained Jivatma Paramatma Aikya Jnanam.
- Jnani is a person in whom Aikya Jnanam has risen, born, rooted with fencing protection.
- As a result of this, What is his life?

b) Sada Tvamananda Tushtaha :

- Always happy with himself in Atma Ananda.
- Now, nothing to complain.

Gita:

यस्त्वात्मरतिरेव स्याद
आत्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्ट
तस्य कार्यं न विद्यते ॥ ३-१७ ॥

yastvātmaratirēva syād
ātmatr̥ptaśca mānavaḥ |
ātmanyēva ca santuṣṭaḥ
tasya kāryaṃ na vidyatē ||3-17||

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

- Worldly Vishaya Sukham does not attract him too much now.
- Craze has become weaker.
- No Addiction.

c) Pari Vismruta Akhilaha :

- Akhila... Gross Vishaya Ananda.
- Previously obsessed, physical, animalistic pleasure.
(or)
- Emotional Pleasure (How are you , your headache, Did you have dream yesterday?)
(or)
- Intellectual insufficiency, Samsara of Scientist, Craze for finding answers of the Universe.

- Physical, Emotional, Intellectual limitations not in Jnani.
- Not enamoured, has Trupti, fulfilment.

d) Nitya Atma Sukha Prakashakaha :

- Endowed with Atma Ananda and Atma Chaitanyam.
- Attention focussed towards himself, Ananda derived from himself.

e) Sakshat Vimuktaha :

- Activity done with freedom and fulfilment and not for freedom and fulfilment.
- Now I am miserable, for happiness, I do this is an Ajnani.
- I do actions whether appreciated or not, is a Jnani.
- Wife / children / society may not appreciate Jnanis contribution.

Sadhana Panchakam :

- Society may glorify one day, criticize next day, Jnani unaffected.
- If you value praise, criticism will affect you.
- Totally free now, without time gap.

f) Achala Vari Sindhu Vatu :

- Like Ocean with undisturbed waters.
- Vari = Water.
- Achalam = Calm.
- Pacific Ocean called Sindhu – Shanti Samudra.

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ २-७० ॥

āpūryamāṇamacalapratīṣṭham
samudramāpaḥ praviśanti yadvat |
tadvatkāmā yaṁ praviśanti sarvā
sa śāntimāpnōti na kāmakāmī || 2-70 ||

He (Man of Perfection) attains peace into whom all desires enter as waters enter the ocean, which filled from all sides, remains unmoved, but not the desirer of desires. [Chapter 2 – Verse 70]

- Jnani like calm Ocean, unaffected by the World of Prarabda winds.
- Nididhyasanam converts Jnanam into Jnana Nishta, Pragya to Sthira Pragya.
- We can get benefits of study only after Jnana Nishta to transform our life style.
- Study otherwise Academic, book Knowledge.
- We need dwelling on already available Knowledge, not new experience or more Knowledge.
- **Basic needs, instinctive needs :**
Peace, security, happiness, fulfilment.
- We seek this from external world and Relationships (spouse, parents, children, friends, boss).
- When someone dies we miss these 4 things from our association with the person and hence have sorrow.
- In Jnana Nishta, we learn to derive all from our own higher self and which is called Moksha, freedom.

- Not depending on World for instinctive emotional needs. I am at peace with myself, even if people not around.
- Feel secure within myself, have inner fulfilment even if people not around.

Gita :

या निशा सर्वभूतानां
तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि
सा निशा पश्यतो मुनेः ॥ २-६९ ॥

yā niśā sarvabhūtānām
tasyām jāgarti saṁyamī ।
yasyām jāgrati bhūtāni
sā niśā paśyatō munēḥ || 2-69 ||

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

- Nididhyasanam is a long, life long process.
- Transformation, Assimilation is gradual not revolutionary change.
- It is a gradual reduction of my mental problems.
- While practicing Nididhyasanam one should maintain Sadhana Chatustaya Sampatti (SCS).
- Karma Yoga Bahiranga Sadhana, may continue or not.
- Sadhana Chatustaya Sampatti is Antaranga Sadhana.
- Vairagyam – attachment to things and people should be under check.
- Kshama, Dama, Uparama, Titiksha, Sradha, Samadhanam, Mumukshutvam should be under control.
- Sravanam and Mananam is for relatively shorter period – 10 – 12 years.

एवं सदाभ्यस्तसमाधियोगिनो
निवृत्तसर्वेन्द्रियगोचरस्य हि ।
विनिर्जिताशेषरिपोरहं सदा
दृश्यो भवेयं जितषड्गुणात्मनः ॥ ५३ ॥

*evam sadābhyastasamādhīyogino
nivṛttasarvendriyagocarasya hi
vinirjitāśeṣariporaham sadā
dṛśyo bhaveyam jitaṣaḍguṇātmanah*

He who thus sincerely and regularly practices this yoga of contemplation, he who has withdrawn himself from the entire world of perceived objects, he who has won a total victory over all the inner enemies, he who has lifted himself from the six main urges of the body – to him alone I, the Supreme, am directly available in an effortless act of perception. [Verse 53]

a) Evam :

- In this manner.

b) Sada Abhyastha Samadhi Yoginah :

- One should practice sitting Nididhyasanam as mentioned in Gita Chapter 6.
- How long?

Sada :

- All your life.
- Food – for Physical Health.
- Sadhana Chatusthaya Sampanna and Nididhyasanam – for Mental health.

c) Nivritya Sarva Gocharasya :

- Sense objects temptation continues all the time.
- Sensory weakness and desire can emerge at any time.
- Once you violate, relax alertness, can get addicted again.
- Alertness w.r.t Damaha called Vairagyam must continue, do not relax rules.
- Sense control is one of Sadhana Chatusthaya Sampanna.

Kshama :

- Mind must be managed.

Gita :

ध्यायतो विषयान्पुंसः
सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

dhyāyatō viṣayān puṁsaḥ
saṅgastēṣūpajāyatē |
saṅgāt sañjāyatē kāmaḥ
kāmat krōdhō'bhijāyatē || 2-62 ||

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

- Let there be Alertness in thought patterns, never relax rule.

d) Vinirjita Asesha Ripoh :

- Seeker who has conquered 6 internal enemies, unhealthy thought patterns.
- Ripoh means internal enemies.

Antara Kshatru :

- Seeker has no external enemies.

Kama :

- Addiction to any sense pleasure, sensory slavery.

Krodha :

- Anger.

Lobah :

- Greed or Miserliness.
- Tendency to possess, hold on to things.

Kaivalya Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrajate yadyatayo viśanti ॥ 3॥

Not by work, nor by progeny, nor by wealth, but by renunciation alone, Immortality is attained. Higher than heaven, seated in the cave of the intellect. It shines, which the seekers attain. [Verse 3]

- Opposite to Tyaga = Lobah.

Example :

- Holding key tightly, nothing inside cupboard.

Moha :

- Delusion.
- External object, beings are source of peace, security, happiness is a misconception which lasts life long.

Madah :

- Arrogance.
- Ego, vanity, superiority complex.
- I am Vedanta student for 25 years.

Chandogyo Upanishad : 6th Chapter – beginning

- Vidya Garvam of Svetaketu.

Brihadaranyaka Upanishad :

- Ajata Shatru Brahmana.
- Dripta Balakihi.
- Dhana, Yavannam, Vidya Garvam.

Bhaja Govindam :

मा कुरु धनजनयौवनगर्वं
हरति निमेषात्कालः सर्वम् ।
मायामयमिदमखिलं हित्वा लं बुध्वा
ब्रह्मपदं त्वं प्रविश विदित्वा ॥ ११ ॥
(भज गोविन्दं भज गोविन्दं...)

ma kuru dhanajanayauvanagarvam
harati nimesatkalah sarvam ।
mayamayamidamakhilam buddhva
brahmapadam tvam pravisa veditva ॥ 11 ॥
(bhaja govindam bhaja govindam...)

Take no pride in your possession, in the people (at your command), in the youthfulness (that you have). Time loots away all these in a moment. Leaving aside all these, after knowing their illusory nature, realise the state of Brahman and enter into it. (Seek Govinda, Seek Govinda...) [Verse 11]

Matsaryam :

- Competitiveness born out of comparison.
- Inferiority complex.
- Enter race.

Gita :

दैवी सम्पद्धिमोक्षाय
निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीम्
अभिजातोऽसि पाण्डव ॥ १६-५ ॥

**daivī sampadvimōkṣāya
nibandhāya''surī matā |
mā śucaḥ sampadaṃ daivīm
abhijātō'si pāṇḍava || 16-5 ||**

The divine nature is deemed for liberation, the demonical for bondage; grive not, O Pandava, you are born with divine qualities. [Chapter 16 - Verse 5]

- 6 Together is called Shad Ripuhu.
- As long as internal enemies are there, Sravanam, Mananam and Nididhyasanam will not take place.

e) Asesha Ripuvaha Eva Saha Vinirjita Sesha Ripuha :

- Name of Meditator.
- Grace also required along with Nididhyasanam and Sadhana Chatusthaya Sampanna.

f) Jita Shad Gunatmanaha :

- Means Bagawan endowed with 6 fold glories.

Infinite - Attribute :

- a) Aishvaryam --- Overlordship, Power
- b) Veeryam --- Valour
- c) Yashas --- Fame
- d) Srihi --- Wealth
- e) Jnanam --- Knowledge
- f) Vairagyam --- Detachment

- 6 virtues called Bagaha.
- We have small measures of 6 virtues but Bagawan has infinite measure (Samagrasya).

Jitaha :

- One who has won over Bagawans grace by Bhakti.
- Vedanta does not suppress Bhakti.
- I should never forget, teaching gathered by his grace.
- Karma Yoga, Upasana Yoga, Grace.
- Grace required for Non-forgetfulness of Teaching

Gita :

सर्वस्य चाहं हृदि सन्निविष्टः
मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।
वेदैश्च सर्वैरहमेव वेद्यः
वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५ ॥

sarvasya cāhaṃ hṛdi sanniviṣṭō
mattaḥ smṛtirjñānamapōhanaṃ ca |
vēdaiśca sarvairahamēva vēdyō
vēdāntakṛdvēdavidēva cāham || 15-15 ||

And I am seated in the heart in the hearts of all, from Me are memory, knowledge as well as their absence. I am verily that which has to be known in all the Vedas; I am indeed the author of Vedanta and the Knower of the Vedas am I. [Chapter 15 – Verse 15]

- Rememberance and Forgetfulness both his Grace.
- For Jnana Nishta, require grace of Lord.
- Grace required for Ahamkara not Atma.
- Atma beyond Jnanam and Ajnanam.
- Jnani beyond Ahamkara.
- What happens after getting his Grace?

g) Aham Sada Drsyo Bhava :

- I will be always there in his Mind, will be visible to him.

यो मां पश्यति सर्वत्र
सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि
स च मे न प्रणश्यति ॥ ६-३० ॥

yō māṃ paśyati sarvatra
sarvaṃ ca mayi paśyati |
tasyāhaṃ na praṇaśyāmi
sa ca mē na praṇaśyati || 6-30 ||

He, who sees Me everywhere and sees everything in Me, he never gets separated from Me nor do I get separated from him. [Chapter 6 – Verse 30]

सर्वभूतस्थितं यो मां
भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि
स योगी मयि वर्तते ॥ ६-३१ ॥

sarvabhūtasthitaṃ yō māṃ
bhajatyēkatvamāsthitaḥ |
sarvathā vartamānō'pi
sa yōgī mayi vartatē || 6-31 ||

He, who, being established in unity worships Me, dwelling in all beings, that yogi abides in Me whatever be his mode of living. [Chapter 6 – Verse 31]

- I will never be lost sight of in crisis and in day to day life.
- I will not forget Vedanta.
- Teaching available all the time.
- All in Sashti Vibhakti.

ध्यात्वैवमात्मानमहर्निशं मुनि-
 स्तिष्ठेत्सदा मुक्तसमस्तबन्धनः ।
 प्रारब्धमश्नन्नभिमानवर्जितो
 मय्येव साक्षात्प्रविलीयते ततः ॥ ५४ ॥

*dhyātvaivamātmānamaharniśaṁ muni –
 stiṣṭhetsyadā muktasamastabandhanaḥ
 prārabdhamaśnannabhimānavarjito
 mayyeva sākṣātpravilīyate tataḥ*

Through such steady and continuous contemplation, the spiritual seeker shall become ever liberated from all bondages. Thereafter, he lives his share of destiny without the sense of “I am the body,” and in the end he merges into Me, the pure Self. [Verse 54]

- A person who does not forget Vedanta teaching enjoys Jeevan Mukti.

a) Evam Munihi Atmanam Aharnisham Dhyatva :

- In this manner, Munihi –a Vedantic student with Sravanam and Mananam, internal Sanyasi, with conviction in Advaitam.
- Nididhyasanam not for proving, validating Advaitam through mystic experience.
- Spends day and night, in Meditation, has value for spiritual knowledge, liberation and gives priority.
- If no time, means Teevra Mumukshutvam missing.

b) Sada Tishte :

- How does a person remain?

c) Mukta Samastha Bandanaha :

- Free from all bonds of Samsara in form of fear, anxiety, reactions to life's situations.
- How do I know I have got the benefit of study?

Frequency / Intensity / Response test :

I) Frequency of negative reaction comes down.

- How often do I get angry, upset, hate everyday.
- Gita Chapter 16 list – Watch your mind .
- Shivananda – Keep diary - Shout how many times, upset how many times?

II) Intensity :

- Check if reaction at 3 levels or 2 levels, or 1 level.
- Mind, Word, Action.
- If anger only at mental level, others don't know, voice does not rise.

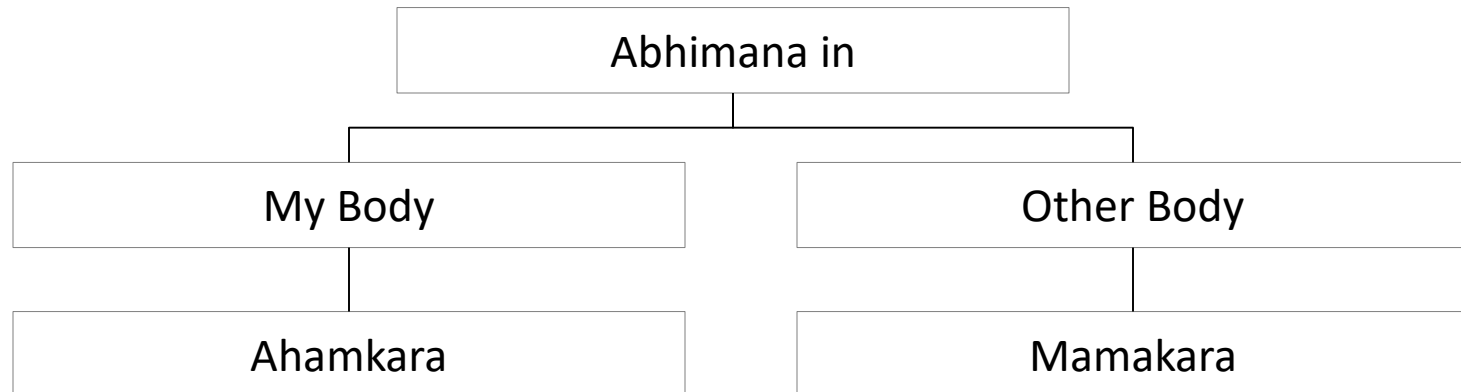
III) Reaction period :

- After angry reaction, how many hours in Pada Pada state.
- Can't read newspaper, listen to Music.
- Mind disturbance continues.
- Decrease of Frequency / Intensity / Response = Jeevan Mukti.
- After Frequency / Intensity / Response Reaction, what to do?

d) Prarabda Ashnan Atmana Varjitaha :

- Allow Prarabda to take its own course.
- Sanchita – Burnt down.
- Agami – Not accumulated, No ego problem.
- Can't evade Prarabda or avoid.
- Unfolds every moment, situation at body level, set up level will change.
- Watch only my Mind and see Frequency / Intensity / Response w.r.t Prarabda.
- Seeing others suffer is greatest suffering.
- Mind not over-reactive, or irresponsible.
- No reaction (one extreme), No inaction (other extreme).
- Whatever help required, you give.
- Care, love, no mental disturbance, act with calm mind is Vedantic lifestyle.

e) Abhimana Varjitaha :



- Dilute Ahamkara and Mamakara, only Vyavaharika Satyam.
- Because of Karma, people come together, relations formed and end.
- Will disintegrate and become powder.
- What maintains to individuality? “Karma”.
- When Karma bond gone, son, husband individuality disintegrates.
- What is left – Not Nothing. – “Totality - Macro – Ishvara”.

f) Mayi Eva :

- Individuality dissolves into Paramatma.
- During Jeevan Mukti, seeming individuality goes because of Shariram.
- Mithya individuality is in Jnani.

Final :

- Videha Mukti.

आदौ च मध्ये च तथैव चान्ततो
 भवं विदित्वा भयशोककारणम् ।
 हित्वा समस्तं विधिवादचोदितं
 भजेत्स्वमात्मानमथाखिलात्मनाम् ॥ ५५ ॥

*ādau ca madhye ca tathaiva cāntato
 bhavam veditvā bhayaśokakāraṇam
 hitvā samastam vidhivādacoditam
 bhajetsvamātmānamathākhilātmanām*

Understanding this samsara to be the cause of fear and grief in the beginning (childhood), in the middle (youth), and similarly also in the end (old age), the seeker should give up all identification with the equipments. Renouncing all other sadhanas prescribed in the Vedas, let him learn to contemplate steadily upon the Self in him as the one infinite Self everywhere. [Verse 55]

What is Main obstacle in Nididhyasanam?

- Prarabda fluctuations, situations up and down, crises at different intervals.
- Favourable, unfavourable circumstances.

Favourable Situation	Unfavourable Situation
<ul style="list-style-type: none"> - Detachment increases. - Intense Vairagyam. - Mumukshutvam increases. - Serious about knowledge, assimilation. - Nivritti Marga. 	<ul style="list-style-type: none"> - Attachment increases. - Intense Raga. - Things bright, relations healthy. - Rich, happy. - Why Vedanta? Why Moksha. - Pravirti Marga.

- World is a Bondage, have firm conviction in Sravanam.
- Fluctuating, unpredictable bondage.
- Every pleasure is sorrow.

Gita :

ये हि संस्पर्शजा भोगाः
दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय
न तेषु रमते बुधः ॥ ५-२२ ॥

yē hi saṁsparśajā bhōgāḥ
duḥkhayōnaya ēva tē |
ādyantavantāḥ kauntēya
na tēṣu Rāmatē budhaḥ ||5-22||

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

a) Adau Cha Madhye Cha, Tatha, Eva Antaha Bavam Veditva :

- Bava = Samsara.
- Pravritti is life of Yoga, Kshema, Acquisition, Preservation.
- It leads to anxiety (Bayam), and Shokah (frustration).
- Not happy comfortable life.
- Constant unhappiness is defect of Pravritti Marga.
- Majority not aware of whirl pool = Veditva.
- Mind preoccupied, helplessness.

b) Adhau, Madhya, Antaha :

- In the beginning, middle, end – all the time.
- Consequence of this wisdom is Reduction of Pravritti Marga.

c) Samastham Vidhi Vada Choditam Hitva :

- Laukika and Veidika Karmas reduced.
- Reduce extrovertedness and turn inwards.
- Depend on yourself, less on things and people.

d) Akhila Atmanam Atmanam Bhajet :

- May you seek, pursue, practice “Nididhyasanam” upon that Paramatma, inner essence, inner essence of all Jiva Rashis, Paramatma, Jnana Nishta Abhyasa.

आत्मन्यभेदेन विभावयन्निदं
भवत्यभेदेन मयात्मना तदा ।
यथा जलं वारिनिधौ यथा पयः
क्षीरे वियद्व्योमन्यनिले यथानिलः ॥ ५६ ॥

*ātmanyabheden vibhāvayannidaṁ
bhavatyabheden mayātmanā tadā
yathā jalam vārinidhau yathā payaḥ
kṣīre viyadvyomnyanile yathānilaḥ*

Just as when water is poured into the ocean, as milk is poured into milk, as space is merged into space, as air is merged into air to mingle together and become one indistinguishable sameness, so, too, when the seeker contemplates upon this world of plurality as identical in essence with the Self, he comes to realize and live his total oneness with Me, the Self. [Verse 56]

How to dwell on higher Nature of oneself?

a) Atmani Abhedena :

- As being one with Paramatma.
- Jeevatma / Paramatma Aikya Bhavena, Nididhyasanam Kurvan.
- What is result of that?

b) Atmana Maya Nivedena Bavati :

- Becomes one with me, Paramatma by Aikya Jnanam.
- Merges into me (Lord Rama).
- Not physical but intellectual event.
- Jivatma / Paramatma – already one.

- Freedom from intellectual notion that there is division between Jivatma and Paramatma.
- Habit formed that Paramatma is in Vaikunta has to go.

c) Bheda Bavena Nivritti :

- My Nature, not accomplished in future.
- Moksha = Technical World, replaced by shanti, security, Poornatvam, Jnana Nishta.

4 Examples :

d) Jalam Vari Nidau Yathas Abhedena Bavati :

- Pot full of water immerse under Ocean, pot broken, pot water becomes one with Ocean water.

e) Payaha Sheerena Abhedena Bavati :

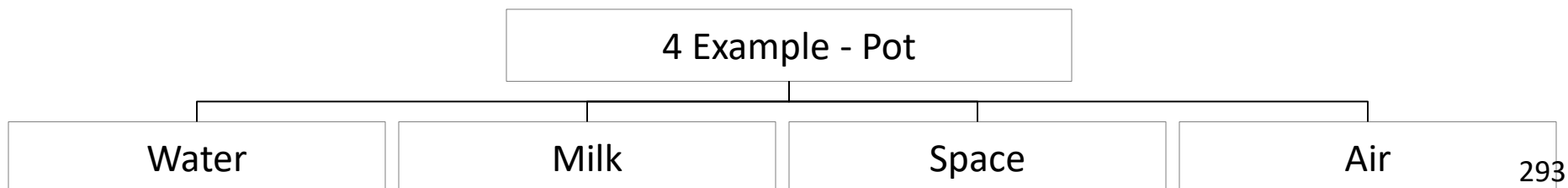
- Pot milk merges with Milky Ocean.

f) Vayatu Vyomni :

- Pot space surrounded by Mahakasha total space without movement.

g) Anile Yatha Anilaha :

- Pot Air merges with total Air outside.
- Similarly I merge into Paramatma without any motion of Time / Space during Jivan Mukti and Videha Mukti.



इत्थं यदीक्षेत हि लोकसंस्थितो
जगन्मृषैवेति विभावयन्मुनिः ।
निराकृतत्वाच्छ्रुतियुक्तिमानतो
यथेन्दुभेदो दिशि दिग्भ्रमादयः ॥ ५७ ॥

*ittham yadīkṣeta hi lokasaṁsthito
jaganmr̥ṣaiveti vibhāvayanmuniḥ
nirākṛtatvācchrutiyuktimānato
yathendubhedo diśi digbhramādayaḥ*

Even if a worldly minded person of reflection were to practice this abheda-bhav [experience of nondifference], he, too, shall experience Me, because the world of plurality is indeed a delusion, which is proved by the words of the Upanishads and by logical thinking. The world is a delusion just as the many moons seen, or as the confusion of direction we may experience in a new place. [Verse 57]

Concludes ‘Nididhyasanam’ in this Verse :

- Should one go away from World or Remain in Society.
- Nivritti or Pravritti?
- Choose any lifestyle.
- Grihasta or Vidwat Sanyasa (like Yagnavalkya).
- Withdrawal permitted, not compulsory.
- Learn to detach internally. How?

Until Now :

- I claim Relationship with people, things.
- I belong to them, they belong to me.
- Sambanda, Sangha was riveted.

Now :

- All together belong to Lord, protected by Lord.
- I do not protect others, others do not protect Me.

Example :

- Lizard on ceiling thinks “I am holding the whole ceiling”.

Gita :

अनन्याश्चिन्तयन्तो मां
ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां
योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō mām
yē janāḥ paryupāsātē |
tēṣāṃ nityābhiyuktānām
yōgakṣēmaṃ vahāmyaham || 9-22 ||

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]

- Let me drop my security through others and others security through me.
- Developing new relationship with the Lord is a Sanyasi.
- One who has this internal transformation is a Sanyasi.
- Transforming Mind is the toughest task.
- We can remain within the society, How?

a) Vibavayan Munihi Kurvan Syat :

- Practicing Nididhyasanam when family enters Mind, remember – We are under care of Lord.

b) Lokasamsthita Syat :

- Remaining in the World.

c) Munihi :

- Student who has practiced Sravanam and Nididhyasanam.

d) Ittam Yadi Ikshet :

- If a person develops this perspective and dwells on Atma, he will look at World as....

e) Jagat Mrisha Eva Bavati :

- From standpoint of Atma, World appreciated as Nama Rupa dancing.
- Objects of attachment are things, persons, situations, changing Nama, Rupa, Mrigha, Mithya, Nonsubstantial.
- Let me not develop over dependence or over attachment to them.
- This is always in the Mind.
- How is he able to see this fact?

f) Sruti, Yukti Nirakrutatvat :

- He has negated Satyatva Buddhi, Bavana, in the World.
- Notion of Reality, Substantiality, Saratvam gone away from his Mind.
- Knows World has no substantiality of its own.

Chandogyo Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं
मृन्मयं विज्ञातं स्याद्वाचारम्भणं विकारो
नामधेयं मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

yathā somyaiikena mrtpindena sarvaṃ
mrnmayaṃ viijñāta syād vācārambhanaṃ vikāro
nāmadheyaṃ mrttiketyeva satyam ॥ 6.1.4 ॥

O Somya, it is like this : By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 – 1 – 4]

Definition of Jagat :

- Universe is merely a name and form initiated by the tongue, No substance in it, Asaram.
- Satyatva Buddhi of Jagat Nirakrutvat... Negated, falsified.
- How?
- We solidly feel, touch, experience the World.
- Falsification done by Sruti – Sravanam and Yukti – Mananam.
- By Shastra Pramanam.

How to operate Sruti?

- Through Sravanam.

Yukti :

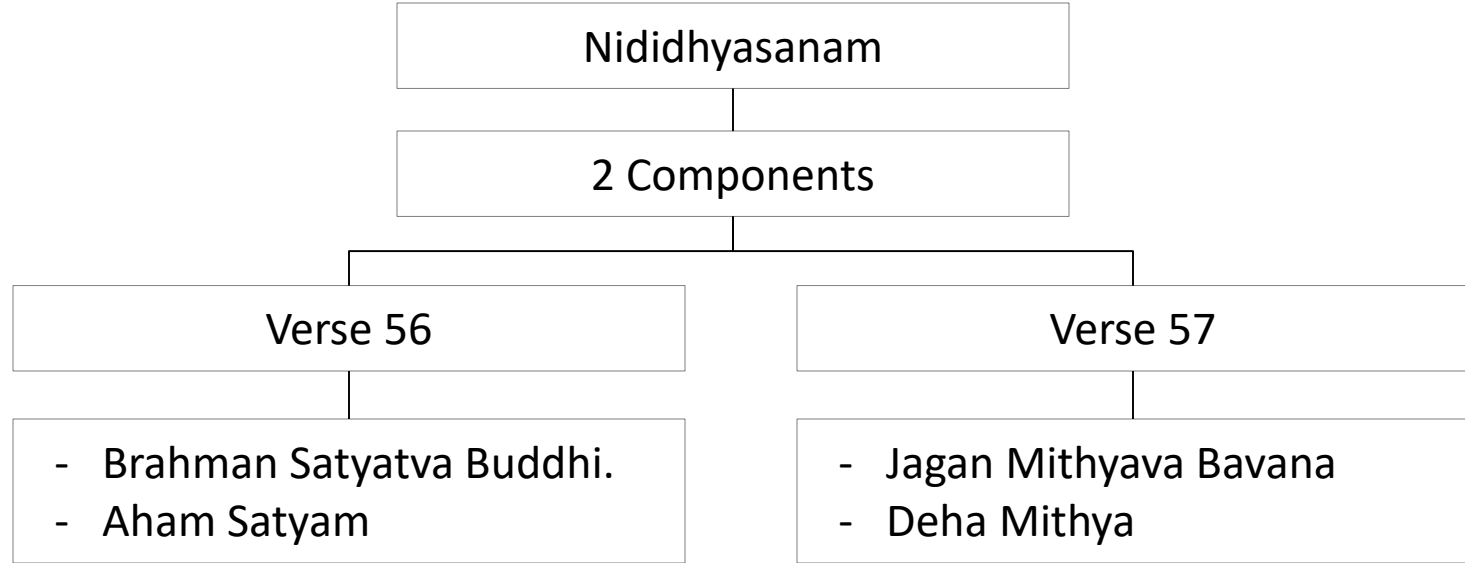
- Is independent thinking, Am I convinced with the teaching, negate all doubts.
- Know Brahman is the only substance.
- Consciousness is substantial, World is non-substance.

Now :

- Consciousness is myth, World is substantial.

g) Jagat Mrishaya Ikshate :

- One sees Jagat as false.



h) Yatha Indu Bheda :

- Just as 2 Moon's seen by defective eyes.
- Chandra Dvaya Darshanam.

Guru Stotram :

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशालाकया
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः

Ajnana TimirAndhasya JnanaAnjanaShalaakaaya
Chakshurunmilitam Yena Tasmai Sri Gurave Namaha

He who removes darkness of ignorance of the blinded (un-enlightened) by applying the ointment (medicine) of (Spiritual) knowledge. He Who opens the eyes, salutations unto that holy Guru.

- Inner eye operated through Guru + Shastra.
- Division goes.

I) Dik Brahmaha Dishī :

- Confusion regarding direction goes once Sun is located in space and East is determined.
- Confusion regarding Jiva, Jagat, Ishvara goes once one of the components discovered correctly.
- Internal change required.
- Jnana Phalam Jeevan and Videha Mukti – over (Verse 52 – 57).
- Nididhyasanam covered between Verse 42 – 51.

Jeevan Mukti :

- Freedom from problems while alive.

Videha Mukti :

- Freedom from cycle of birth and death after fall of Body.

Verse 58 – 62 : Upasamhara – Conclusion

Verse 58 : 

यावन्न पश्येदखिलं मदात्मकं
तावन्मदाराधनतत्परो भवेत् ।
श्रद्धालुरत्यूर्जितभक्तिलक्षणो
यस्तस्य दृश्योऽहमहर्निशं हृदि ॥ ५८ ॥

*yāvanna paśyedakhilam madātmakam
tāvanmadārāadhanatatparo bhavet
śraddhāluratyurjītabhaktilakṣaṇo
yastasya dṛśyo’hamaharniśam hr̥di*

As long as one is not able to “see” the entire world of plurality as My divine nature, so long one must worship My form with all devotion. In the pure heart of him who is endowed with deep faith and mighty devotion I become self-evident. [Verse 58]

- Advaita Jnanam difficult to swallow.

Jiva – My Experience	Vedanta
- I am limited, impure mortal.	- You are limitless, immortal, pure Brahman.

Jagat	Vedanta
- Solidly experienced - Constantly giving Sukham and Dukham.	- No world. - World is dream like non-substantial entity.

Ishvara	Vedanta
<ul style="list-style-type: none"> - Krishna, Rama, Ishta Devata - Travel to Vaikunta. 	Katho Upanishad : <ul style="list-style-type: none"> - Ashabdam, Asparsham. [1-3-15]

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate || 15 ||

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

- Teacher made optimistic attempt, No regret.
- Rama says continue Dvaita Bhakti, stepping stone to Advaitam.
- Ishta Devata will make Mind mature, then Advaitam easy to assimilate.

a) Yavat :

- As long as.

b) Akhilam Madatmakam Yavaan Na Pashyet :

- One is not able to see one Non-dual, All pervading Rama as essence, Sara of whole Universe, Nirguna Advaita Rama.

c) Tavat Mad Aradhana Tat Paro Bavet :

Thiagaraja :

- Advaitam Sukhama, Dvaitam Sukhama, sings in Neeti Ghowda.
- Sings one side Shantam, Nirgunam, all pervading, immortal.
- Other side : Rama and his beauty.
- Address your Ishta Devata, your job to make teaching accessible.
- Be committed to Eka Rupa Ishvara Bhakti.

Sandhya Vandanam : Dhyanam

Face East for pratha sandhyavandanam and madhyahnika and Northsayam sandhyavandanam.
Utter the following mantra and meditate for a while that you and Brahma are the same.

असावादित्यो ब्रह्म-ब्रह्मैवाहमस्मि ।

asavadityo brahma-brahmaivahamasmi ।

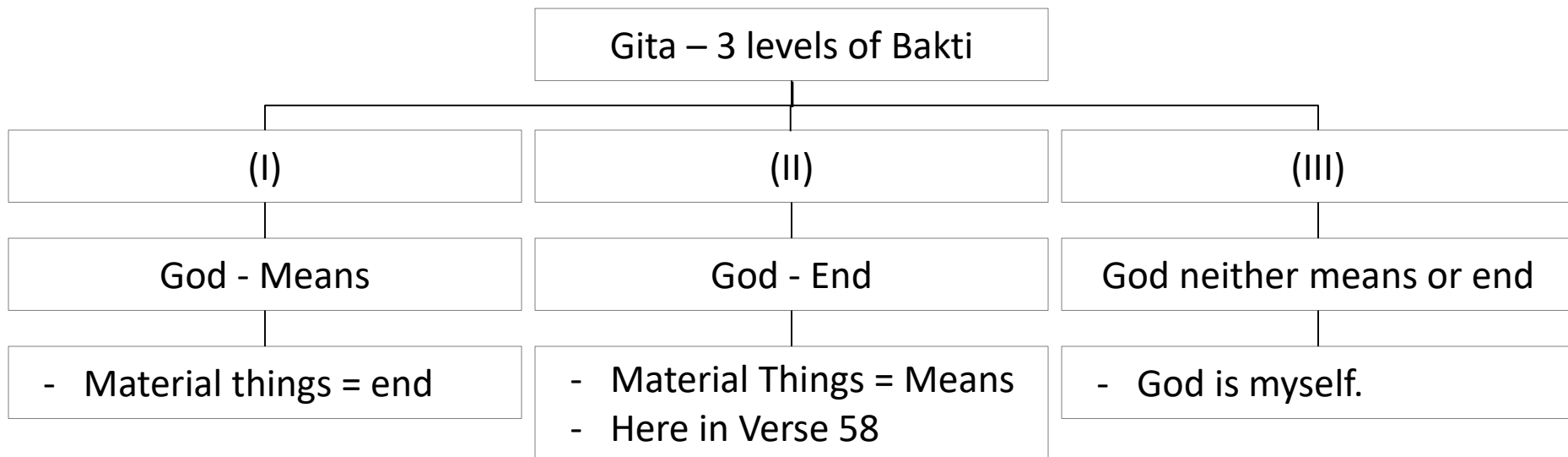
- One day it will become meaningful to you.
- How to do Puja?

c) Sradhalu :

- With Absolute faith in Lord who will give Qualification, and make my Mind subtle enough to appreciate Advaitam.

d) Atyur Jita Bhaktihi :

- With intense devotion, love towards God.



- Convert Bagawan as Goal.
- Nishkama Bhakti, Avyabichari Bhakti.
- Understand Bagawan alone gives Real security, peace, happiness.
- Keep saying this.

e) Tasya Aham Drishyaha Bave :

- I in my higher Nature will be known in future.
- Nirguna Rama will be appreciated in future.
- How will he appreciate?

f) Ahar Nisham Hridhi :

- Day + Night, always in his intellect.

Rama as Idol	Tyagaraja
- Subject to arrival and departure	- Lost Rama when idol was lost.

Later sang :

- Andamanalu, Pindamanalu, Brahmamandalu, Anta Rama Mayam.
- Everything is Rama, such a vision person will get.

Vedanta :

- Subject – Existence / Consciousness, very subtle, without attribute, subtle intellect required to grasp Nirguna Tatvam.
- Subtlety is big obstacle for Vedanta.
- To claim Pure subtle Brahman, I should be free from attribute.
- My current individuality, Ahamkara is embodiment of attributes.
- Claiming Brahman requires shedding attributes, shedding Ahamkara, shedding individuality, I am husband, wife, son, daughter.
- Abhimana stronger today, nourished for 40 years.
- Concession given by Rama.
- Retain Bhakta ego – Nirguna Brahman brought down to Saguna Rama, Keep Rama, convert Nirguna Rama to Saguna Upasya Rama, Jneya Rama to Upasya Rama.
- When Ego ripens in Bhakti heat, it will drop.

Maha Mrityunjaya Mantra :

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम्
उर्वारुकमिव बन्धनान् मृत्योर्मुक्षीय मामृतात् ॥

om try-ambakam yajaamahe sugandhim pusstti-varadhanam
urvaarukam-lva bandhanaan mrtyor-mukssiiya maa-[a]mrtaat ॥

Om, We Worship the Three-Eyed One (Lord Shiva), Who is Fragrant (Spiritual Essence) and Who Nourishes all beings. May He sever our Bondage of Samsara (Worldly Life), like a Cucumber (severed from the bondage of its Creeper), and thus Liberate us from the Fear of Death, by making us realize that we are never separated from our Immortal Nature. 304

रहस्यमेतच्छ्रुतिसारसङ्ग्रहं
मया विनिश्चित्य तवोदितं प्रिय ।
यस्त्वेतदालोचयतीह बुद्धिमान्
स मुच्यते पातकराशिभिः क्षणात् ॥ ५९ ॥

*rahasyametacchrutisārasaṅgraham
mayā viniścitya tavoditam priya
yastvetadālocayaatīha buddhimān
sa mucyate pātakarāśibhiḥ kṣaṇāt*

This discourse that I have given you here, dear brother, is upon the great secret, the very essence of the Upanishads, which I have assimilated and ascertained in my life's personal experience. Any intelligent man who reflects upon these ideas shall, too, get liberated from all his host of sins. [Verse 59]

- This knowledge rare, not given in public to all.
- Given privately after ascertaining student is ready.

a) Eh Priyaha :

- Oh Dear

b) Etat Rahasyam Brahmaitatya :

- Jnanam is secret, not easily available, it is sacred, rare teaching.

Katho Upanishad :

श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

Sravanaya'pi bahu-bhiryo na labhyah
srnvanto'pi bahavo yam na vidyuh,
Ascaryo vakta kusalo'sya labdha
ascaryo jnata kusalanu-sistah ॥ 7 ॥

“He (the Self) of whom many are not able even to hear ; the recipient (the pupil) many, even having heard of Him, do not comprehend. Wonderful is a man (teacher), when found, who is able to teach the Self. Wonderful is he (the pupil) who comprehends the Self, when taught by an able teacher.” [I – II – 7]

c) Sruti Sara Sangraha :

- Extract of essence of beginningless Veda.

d) Maya Vinishchitya :

- Having ascertained.
- Tatparya Nishchita Kritva.

e) Yaha Buddhiman Etat Alochyati :

- Any Viveki who reflects on Rama Gita again and again will gain Nitya, Anitya Vastu Viveka, Sadhana Chatusthaya Sampatti and Qualifications for thorough study, enquiry, Sravanam, Mananam, Nididhyasanam.
- Rama Gita study same as study of 10 Upanishads.

f) Saha Muchyate Pathakarashibihi Kshanat :

- A wise person is released from all Papams – Sanchita, Prarabda, Agami.
- Punyam also keeps one in cycle of birth and death.
- Prarabda looses its fang to hurt Jnani.
- Defanged Cobra, Abarnam, not threat.

भ्रातर्यदीदं परिदृश्यते जग-
न्मायैव सर्वं परिहृत्य चेतसा ।
मद्भावनाभावितशुद्धमानसः
सुखी भवानन्दमयो निरामयः ॥ ६० ॥

*bhrātaryadīdaṁ paridrśyate jaga —
nmāyaiva sarvaṁ parihṛtya cetasā
madbhāvanābhāvita śuddhamānasaḥ
sukhī bhavānandamayo nirāmayah*

Brother! This perceived world of experiences is all but an idle projection of Maya (delusory, not real). Renouncing all identification with this, turn to Me alone with a purified heart. May you become thus ever blissful, with no restless sorrows, continuously happy. [Verse 60]

Future Project :

a) Eh – Barthaha :

- Eh – Brother.

b) Yatha Jagatu Paridrishyate Idam Maya Iva :

- 1st Understand – Entire perceived World in front of us is Maya.
- Maya incapable of giving peace, security, fulfilment, happiness.
- Use World for everything except peace, security, happiness.
- For 3 depend on Lord or Self in Philosophical language.
- Real God = Real Self = Higher Nature.

- World can give house, coffee, not Happiness.
- Yatu Idam Paridrishyate.
- What is your Project?

c) Aham Parihrtya Sarvam Chetasa :

- Drop emotional dependence on Creation.

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samiṭ) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Drop dependence, develop Viveka, Vairagyam.

d) Mad Bavana Bavita Shudha Manasa :

- For discovering your own ever reliable secure self, purify Mind, acquire Sadhana Chatusthaya Sampatti, by Saguna Rama Dhyana.
- Then Mind absorbs Rama Gita like a sponge.

e) Sukhi Bava :

- Through Vedanta Sravana, Manana, Nididhyasanam.
- Never say I am unhappy because of family, wife, daughter, boss.
- Depend on God for happiness and for everything else can depend on World and be free.
- I am happy not because of situation but inspite of situation.
- Jnani always relaxed in both favourable, unfavourable conditions.
- Sunrise and Sunset – same crimson colour.

f) Niramaya :

- Free from Pain – Sorrow.

g) Poorna Rupa :

- Total satisfaction.
- Moksha is Dukha Nivritti and Sukha Prapti.



यः सेवते मामगुणं गुणात्परं
 हृदा कदा वा यदि वा गुणात्मकम् ।
 सोऽहं स्वपादाञ्चितरेणुभिः स्पृशन्
 पुनाति लोकत्रितयं यथा रविः ॥ ६१ ॥

*yaḥ sevate māmaguṇaṁ guṇātparam
 hṛdā kadā vā yadi vā guṇātmakam
 so'haṁ svapādāñcitareṇubhiḥ spṛśan
 punāti lokatritayaṁ yathā raviḥ*

Anyone who contemplates upon My pure, formless nature, or on Me with qualities and form, becomes of My nature, Brahman. Wherever such a fulfilled seeker goes, he makes the place holy with the mere touch of his sacred feet, just as the sun purifies the earth and its atmosphere. [Verse 61]

- Dvaita, Advaita, Saguna, Nirguna.
- Rama Dhyanam is the project.
- Dvaitam stepping stone, means.

a) Yaha Sevate :

- Worship Kodanda Rama.

b) Agunat Param :

- Gunateeta Rama, free from all Gunas.

c) Hrida :

- With pure Mind, good motive.
- Worship Saguna Rama through Karma Upasana, rituals, Meditation or worship Nirguna Rama through Jnana Yoga, Vichara.
- Gita : 4th Chapter - "Jnana Yagyena".

- No deadline given by Rama to change from Saguna Bhakti to Nirguna Bhakti. It just happens.
- Could take Janmas, no pressure, from Guru, Shastra.
- Urge comes for something higher than finite experiences of life.
- When he is Ready, What happens to him?

d) Saha Aham Bavami :

- Such a person graduating from Karma Yoga and Upasana Yoga comes to Nirguna worship, Jnana Yoga and becomes 'I' – myself.
- Will merge into me, become one with me.
- Will discover Jivatma / Paramatma – Aikyam.
- Discovered God in himself, becomes walking God with human form.
- Wherever he goes, he purifies the land.

e) Sa Padancha Renubhi :

- Renu = Dust.
- Because of Body Sambandha, body sacred, feet sacred, dust sacred, place sacred.
- Sunlight purifies anything with which it contacts.
- Jnani purifies any area he travels.
- Jnani Stuti done in this verse

Mundak Upanishad :

- Jnani can also be worshipped.

विज्ञानमेतदखिलं श्रुतिसारमेकं
वेदान्तवेद्यचरणेन मयैव गीतम् ।
यः श्रद्धया परिपठेद् गुरुभक्तियुक्तो
मद्रूपमेति यदि मद्रूपचनेषु भक्तिः ॥ ६२ ॥

*vijñānametadakhilam śrutisāramekaṁ
vedāntavedyacaraṇena mayaiva gītam
yaḥ śrāddhayā paripaṭhed gurubhaktiyukto
madrūpameti yadi madvacaneṣu bhaktiḥ*

This entire science of Reality, along with the techniques of realization (sadhanas), forming the essence of the Upanishads, is sung by Me – the “quarter” that is to be realized only through the Upanishadic declarations. He who with firm devotion to his teacher with ardent faith merely reads or hears this Rama Gita, he, too, can reach My form – if he has faith in My words. [Verse 62]

- Whoever studies Rama Gita with Qualifications will merge into Me.

a) Etatu Vigyanam Akhilam :

- This entire teaching.

b) Sruti Saram :

- Essence of entire Vedanta.

c) Ekam :

- 2nd less, Matchless, No teaching equivalent to this.
- Who has taught?

d) Maya Eva Geetham :

- I, Sakshat Bagawan am the Teacher.

Gita Dhyana Sloka :

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥४॥

*sarvopaniṣado gāvo dogdhā gopālanandanah,
pārtho vatsaḥ sudhīrbhoktā dugdham gītāmṛtam mahat. (4)*

All the Upanisads are the cows, the son of the cowherd namely Krsna, is the milkman, Partha is the calf, men of purified intellect are the enjoyers, and the supreme nectar of the Gita is the milk. [Dhyana Sloka 4]

- Teaching Great, Extractor Great.

e) Vedanta Vedy Charanena :

- I am the subject Matter of Vedanta.
- I am Sakshat Brahman itself.
- One, whose Svarupa (feet) has to be known through Vedanta.
- Such Atma Rama I am.

f) Sradhaya Pariprapte :

- One who studies with Sraddha, proper attitude with faith in Teaching and reverence to Guru.

g) Guru Bhakti Yuktaha :

- With humility, Vinayaha.
- Intellectual Arrogance is biggest obstacle

Gita :

न हि ज्ञानेन सदृशं
पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः
कालेनात्मनि विन्दति ॥ ४-३८ ॥

na hi jñānēna sadṛśaṁ
pavitramiha vidyatē |
tat svayaṁ yōgasamsiddhaḥ
kālēna'tmani vindati | | 4-38 | |

Certainly, there is no purifier in this world like Knowledge. He, who is himself perfected in yoga finds it in the Self in time. [Chapter 4 – Verse 38]

अथवा बहुनैतेन
किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नम्
एकांशेन स्थितो जगत् ॥ १०-४२ ॥

athavā bahunaitēna
kiṁ jñātēna tavārjuna |
viṣṭabhyāhamidaṁ kṛtsnam
ēkāṁśēna sthitō jagat | | 10-42 | |

But, of what avail to thee is the knowledge of all these details, O Arjuna? I exist, supporting this whole world by one part of Myself. [Chapter 10 – Verse 42]

सर्वस्य चाहं हृदि सन्निविष्टः
मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।
वेदैश्च सर्वैरहमेव वेद्यः
वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५ ॥

sarvasya cāhaṁ hṛdi sanniviṣṭō
mattaḥ smṛtirjñānamapōhanaṁ ca |
vēdaiśca sarvairahamēva vēdyō
vēdāntakṛdvēdavidēva cāham | | 15-15 | |

And I am seated in the heart in the hearts of all, from Me are memory, knowledge as well as their absence. I am verily that which has to be known in all the Vedas; I am indeed the author of Vedanta and the Knower of the Vedas am I. [Chapter 15 – Verse 15]

Purusha Sukhtam :

एतावानस्य महिमा । अतो ज्यायागंश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि । त्रिपादस्यामृतं दिवि ॥

etāvānasya mahimā | ato jyāyāgṃśca pūruṣaḥ |
pādo'sya viśvā bhūtāni | tripādasyāmṛtaṁ divi ||

This Purusha is much greater, than all his greatness in what all we see, and all that we see in this universe is but his quarter, and the rest three quarters which is beyond destruction, is safely in the worlds beyond.

[Verse 3]

Purusha :

- $\frac{1}{4}$ -- Universe.
- $\frac{3}{4}$ -- Resting in Samadhi, Untouched by Plurality.

h) Mad Rupam Eti :

- Will certainly attain my Svarupam, Rama Svarupam, Sat Chit Ananda Svarupam.

i) Yadi Madh Vachanena Bakhti Vartesu :

- Reinforces condition.
- Only if he has reverence towards my words, he will have the benefit of Brahma Svarupa Prapti.
- Attaining Brahma Svarupam is dropping notion I am Jiva Svarupam.
- Jiva Svarupa Tyagaha Eva Brahma Svarupa Prapti.
- Cognitive understanding, no external physical transformation.
- Therefore, everyone should read Rama Gita.
- Study till you thoroughly assimilate.
- Dialogue between Sri Rama and Laxmana is over.